Christian Faith and Life

Combining The Bible Champion and The Essentialist

Volume 43 APRIL, 1937 Number 2

EDITORIAL

Modern Science and the Ten Plagues of Egypt

Copyright 1937. Research Science Bureau, Incorporated

FOREWORD

IN the *London Express* of Sunday, September 6, 1936, an article appeared that professed to explain the famous episodes that lead to the exodus of Israel. This explanation offered a purely human and mechanistic theory to account for the plagues, denying every element of a supernatural nature, and crediting the entire victory of Israel to the human genius of the man, Moses.

This article is written in answer to a letter from a personal friend, who loves the Word of God and the Christian faith. Knowing that many others of the children of God would be interested in this matter, we here submit the news item *just as it appeared.*

The Plagues of Egypt

Show that Moses anticipated by 3,000 years the greatest fear of modern science

SCIENCE has been inquiring into one of the greatest catastrophies that befell a nation—the ten plagues of Egypt.

They have found that modern theories are in accord with the Bible story.

The plagues were brought upon the Egyptians by Moses in the days of Israel's captivity.

Dr. Charles J. Brim, a New York authority on public health, says that Moses must have anticipated by 3,000 years modern science's greatest fear—the use of disease germs, water pollution and other attacks on sanitation as war weapons—in short, bacteriological warfare.

Moses, states Dr. Brim, in addition to being the founder of the science of hygiene, showed that germ warfare could annihilate man and beast more effectively than arms and man power.

With it he bent the mighty Egyptians to his will and thus brought about the Exodus, the release of the Israelites from Egyptian slavery. With it he so undermined their man power and morale that it became impossible for them to face the hardships of war.

The ten plagues, in their order, were:

Changing the water into blood;
The frogs;
The lice;
The flies;
The murrain of cattle;
The boils on the Egyptians;
Hail;
The locusts;
The darkness;
The death of the first-born.

The first step in this carefully planned attack, says Dr. Brim in a newly published book, *Medicine in the Bible*, was the pollution of Egypt's water supply.

This had two results: First, it attacked the god of Egypt—the Nile; secondly, it sapped the very fountain of the country.

Egyptian legend said that the Nile sprang from the blood of the god Osiris. Hence, "the waters of the Nile were turned into blood."

Egypt depended on the Nile for its drinking water, on its yearly inundations for the irrigation of the fields.

A polluted Nile was a smashing blow at the water supply and at the crops and cattle.

Nobody could wash or drink.

The fish—one of the staple foods—died. Frogs were forced to leave their natural haunts in the river banks and invaded the streets, fields and houses in their millions.

Swarms of frogs, with no water or food, died and rotted over the countryside. Cartloads were burned, but not before the germs of pollution had time to multiply.

The air became filled with the disease germs bred in this ideal forcing-ground. People and animals became infected.

Flies descended in swarms greater than people had ever seen, bringing more germs with them.

Cattle died in their thousands.

Dust, in a naturally dusty country, became infected, spreading more disease and death.

Nature took a turn. A terrific hailstorm shrieked over Egypt. The few crops that were left standing were flattened and destroyed. Animals were killed by the force of the hailstones.

Next came the locusts, dropping in their millions on the fields, eating everything the hail had left.

When they passed a duststorm, caused probably by the hot, electrical wind known as the hamsin, blew up and darkened the sky for days on end—as sandstorms still do in that part of the world.

The tenth and last plague, the death of the first-born, was a natural consequence of all that had happened since the day the water became polluted.

The Bible does not say explicitly that only the first-born died in this plague.

What it does say is:

> And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne to the first-born of the captive that was in the dungeon.

The epidemic killed many others, but in the death of the first-born lay the greatest calamity, for the first-born son was chief in every Egyptian household.

Dr. Brim does not explain how the first plague was brought about, but if Moses did pollute the Nile it must have been done when the water was low.

It is certain that Moses was a medical genius, as his laws of health prove, and knew the certain effects of water pollution.

Neither does the doctor explain how Moses foresaw the hail, but it is possible he could judge atmospheric conditions with precision. —*V. B.*

(End of newspaper article.)

IT is sheer folly to talk about the "modern" attempts to thwart and deny the Word of God! There is nothing modern about this entire propaganda, vicious and popular as it may be in our own day. The error is ancient, as is the attitude of mind that would set aside the element of the supernatural in Holy Writ, and oppose the time-honored revelation of God's will by the modern self-satisfaction with human learning. Indeed, this common and basic sin of our generation is so far from being modern, that the very first recorded case of denial of God's Word comes from the Garden of Eden, man's first and original home.

Even before sin had reared its ugly head, to shatter the sweet communion and spoil the fair harmony that was the basis of man's fellowship with his Creator, this error appeared. It was Satan who, encroaching upon the beauty of Eden's fair content, first said, *"Hath God said?"* The denial of the truth of God's spoken word originated with the enemy of man: and it would behoove us all to remember that any man who has questioned His written word from that hour to this, is also an enemy, and an emissary of the original foe of mankind! Do we owe Satan so great a debt of gratitude for the deep and dark pit of woe into which he has lured our race that we must lend slavish attention to the same old error when he sponsors it today?

For this "modern" attempt to discredit the Scripture is but a recrudescence of his ancient and simple strategy for the hurt of mankind. Well does he know that if he can but shake the faith of our generation in the integrity of the Bible, faith in God must soon be lost as well. Once more pedantic scoffers, professors of this and of that, arise to solemnly refute the truth of the only "map" that can ever guide men back to the Paradise we lost when the first man rejected God's revelation.

It is interesting to see that this old error is in no new guise, in the article referred to above. This is nothing new

it is just an original approach to the same old mess of Satanic whispering. Indeed, Paul warned us of the possibility of this very article and method in 2 Timothy 3:8, when he said:

> Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

He introduces the very age of Egyptian history, and the events connected with the Exodus in speaking thus of the false teachers of the apostate days that should precede the time of our Lord's return. And lo! the event transpires in this year of grace, as the press of the twentieth century casts doubt upon the Ten Plagues in this subtle manner.

It *is* subtle. Also dishonest to the nth degree. Professing to accept the historicity of the events, the article then proceeds to demolish the credibility of the record, by ascribing all the plagues to natural forces, directed by the genius of a human being, namely, Moses. God is ruled out, the supernatural denied, and common sense prostituted to infidelity in a manner that the shallowest thinker could not countenance. For a man of medicine, or a scholar in any realm of science to foster such a contemptible evasion of plain fact, passes understanding.

A few years ago it was customary for criticism to deny that these plagues ever happened. Classifying them among the reputed folklore of the Hebrews, and relegating them to the realm of the purely mythological, the critic calmly and boldly denied that they ever occurred at all. But these past years of research and study have so established the historicity of the record, that this procedure is no longer possible; so the new attack is made on the basis of naturalism.

It is plainly stated that *Moses* himself brought about these plagues upon the Egyptians, and that he did so by the use of his own superior knowledge. In a word, he was a bacteriologist, three and a half thousand years before Pasteur! That in itself is a greater miracle than the plagues could ever have been! No microscope, no instruments of research, yet he not only anticipated the discoveries of Lister and Pasteur, but he also applied *germ warfare* to the redemption of Israel, and "bent the Egyptians to *his* will."

More marvelous than all this, he did it by simply polluting the Nile River, the source of the life of Egypt. This of course was a simple task! The Nile is a mighty river. If we follow its course just from the First Cataract at Assuan to the mouth, it is over five hundred miles as the river twists and bends round and about.

Now all Moses had to do was impregnate those five hundred miles of winding river with some deadly form of disease germs, that would affect the Egyptians *but not the Israelites!* Any nice germ would do! Of course, he had to also *keep* those five hundred miles of flowing stream polluted, in spite of the rushing current that swept fresh water down day by day! Let us not forget, *that he did all this while Pharaoh was looking on*: and that for seven days the condition continued, to then end as suddenly as it had begun. We should like to know something of his technique!

Then, after the river had cleared its waters, Moses boldly announced that the Lord would overrun the land with frogs! This was done, not as a result of a polluted river, but rather after the river was clear. Pollution with disease germs might have driven the frogs out of the river: but how did Moses get them to *go back,* as Pharaoh entreated him to do?

MOST conveniently, the author of the above cited article does not mention how the lice were spread over the land by Moses! Did he personally catch them and spread them all around, or had he been breeding and storing them for years in advance? The flies may have increased in the rotting piles of frogs, but what kept this pest of flies out of the small section of Egypt, called the Land of Goshen, where the children of

Israel were? Given the conditions that cause the flies to breed, why did they refrain from the particular portion of the land where Moses and his people were camping?

So also for the murrain on the cattle, and the boils on the Egyptians. None of Israel were affected by these disasters. Did Moses have some kind of salve or prophylactic serum that he used, he being the great medical genius that this article makes him to be? Even that will not account for the fact that when the hail came, it, also, avoided the camp of Moses and his three and a half million compatriots!

But even a great medical genius and an accomplished meterologist could not have foreseen the coming of the locusts that darkened the sky and the land as well. Nor could this great medical genius, even had he also been an able entomologist, have seen to it that the locusts ate only Egyptian vegetation, as Goshen greenery would have been just as acceptable to hungry locusts! And who ever saw any other kind?

Passing over the supernatural darkness with the simple observation that it was *not* an ordinary phenomenon such as a sandstorm (which left the houses of the Israelites unaffected), we will hasten to the conclusion of the matter, the death of the first-born. The article we are quoting makes a terribly strained attempt to prove that others died as well as the first-born, but the text of the Scripture does not so state or imply. Indeed, the text very clearly sets forth the fact that it was only the first-born that died.

They died dramatically; all at the same hour.

At midnight, simultaneously, death smote a certain restricted class.

The prince in the palace, and the felon in the dungeon; the cattle as well.

But the first-born of Israel did not die!

They were all under the blood!

Quaint epidemic, was it not? It came as a result of disease germs in the river Nile, it killed all its victims out of just one class, the first-born, and it passed over any home that had lamb's blood on the door posts!

Is it necessary for a man to believe such arrant nonsense, and accept such utterances of folly before he can qualify as an educated man, or a scientist?

Most fortunately, it is not!

To show the truth of this matter, we can indeed study these ten plagues in the light of modern science. Not by the flickering rays of the lamp of human speculation can understanding be achieved. Only in the full illumination of the sunshine of historical fact can the truth be discerned. So, we will turn to the great and truly modern science of archæology to study the Ten Plagues of Egypt, and see what the truth of the matter really is.

In the first place, thanks to the vast amount of research in the archæology of Egypt, we now know that these ten plagues were a contest between the Lord God of the Israelites, and the pantheon of Egypt. The Bible student has known this all along, of course, as it is clearly indicated in the record that was written by the hand of Moses.

The genesis of the contest is given in Exodus 3:18. Here Moses is instructed by God to ask Pharaoh for a three-day furlough for the entire company of the Twelve Tribes, that they might go three days' journey into the wilderness, and sacrifice to Jehovah. This initial request was to be the opening gun in a campaign that would result in the utter redemption of Israel from their long bondage, and the apparently reasonable request was made with the prophetic understanding that it would be refused. Indeed, the request was such that Pharaoh *could not grant it!*

As we shall later see, the Egyptians were the most polytheistic nation that ever lived. In their pantheon of deities there were more than twenty-two hundred gods and goddesses, and each of them had a particular theophany. That is to say, these gods and goddesses had certain animals that were sacred to them, and in which animal form the

particular god or goddess occasionally manifested a personal presence. So very often the deities of Egypt are depicted in stone and painting as having a human body, but an animal head. Thus Thoth might be seen with the head of an ibis, while Hathor sometimes has a human head, but more often she is portrayed with the head of a cow.

So there was no animal that the Hebrews could sacrifice to their God, Jehovah, that would not be sacred to some Egyptian deity. This sacrifice would constitute blasphemy in the eyes of the Egyptian masters, and trouble would eventuate immediately! Indeed, when Pharaoh, worn out by the troubles brought upon him by the plagues, suggested to Moses that the people sacrifice to Jehovah without going to the wilderness, Moses simply replied in the language that is recorded in Exodus 8:26:

> What shall we sacrifice, that will not be an abomination in the eyes of the Egyptians? Will they not stone the people if they sacrifice in the land?

The justice of the reply was so self-apparent that the ruler did not press his suggestion, as the text shows. Thus God forced the issue and provoked the conflict that not only freed His people from slavery and eventually established them in the land that He had promised them through Abraham, but that also showed His supremacy over the gods of Egypt. Even more than that, in the resultant series of events, the Lord God Jehovah brought such glory to His own Name, and showed such omnipotence that the world has never forgotten this drama, even to our own day and time. Witness the very article that is the subject of this present comment!

The clear statement of God's attitude toward the conflict is seen in Exodus 4:23,24. The figure of speech used there is a divine choice, therefore we use it just as God Himself expressed His own mind to Moses. The "first-born" was the chief object of interest in every Egyptian household, for two reasons. The law of primogeniture ruled in that day and land even as it does in England, and other countries today. Also, the first-born of every species, animal or human, was dedicated to the gods, and was a sacred object, in a very strong sense of that word. So later, we hear the law of Israel as set forth by God, that the first-born of man or beast in the land is to be sacred to Jehovah: *not* to the gods of Egypt.

Now then, as Moses is sent to Pharaoh, to carry the demands of God for the release of the people, Moses is instructed to tell the ruler that Israel is, in God's sight, as prized and beloved a group as the "first-born" was in an Egyptian household. In a figure of speech that Egypt as a whole could most clearly grasp, God said: "Israel is *My* son, *My first-born*: And I have said unto thee, Let my son go that he may serve me; and thou hast refused to let him go; behold, I will slay *Thy* son, *Thy* first-born."

WITH this introduction, we can clearly see the genesis of the conflict. It is most clearly stated in Exodus 5:1-3. When Moses said to Pharaoh, "Thus saith Jehovah, the God of Israel, Let my people go, that they may go and hold a feast unto Me in the *wilderness*:" the ruler of the land said, in just so many words, "Who is Jehovah? I never heard of him!" Not only did the mighty king reject the word and the commands of God, but he also defied Him in no uncertain terms. This upstart Jehovah, who was *He* to give orders to Pharaoh the mighty? He was the God of an humbled and captive people, therefore the king reasoned that his own gods must be far the mightier! So the proud and haughty monarch simply said, "I'll stick by the gods of Egypt; I know not this Jehovah, and I will not obey His words."

Moses left with the clearly expressed warning that the king might not then know Jehovah, but that he was certainly destined to find out about Him! The call to arms, the challenge to combat, and the prophecy of God's victory are

all expressed in the single verse in Exodus the Seventh Chapter, where God tells Moses that "the Egyptians shall know that I am Jehovah, when I stretch out my hand upon Egypt . . ." This, then, is the primary reason for the ten plagues; God will teach the Egyptians a lesson through *judgments* that the land will never forget! When *He* gets through with them, none shall ever again be able to say, "And who is this Jehovah? The gods of Egypt are stronger."

We thus see that the contest is primarily between the monotheism of Israel and Egyptian polytheism. We would emphasize the fact that the Egyptians were perhaps the most polytheistic race the world has so far known. It is impossible to say just how many deities existed to the Egyptian mind, but "their name was legion!" Two hundred separate deities are named in the Pyramid Text, and four hundred and eighty more are named in the Theban Recension of the Book of the Dead. Altogether, archæologists have recovered the names of over two thousand two hundred different gods and goddesses that were worshipped by the Egyptians! Is it any wonder that Jehovah must start His laws to His people with the commandment: "Thou shalt have no other *gods* before me!"?

A word about these objects of Egyptian worship will be necessary to clear up the necessary later references to the practices and the beliefs of the Egyptians. While these ancient folks never had the idea of an imminent, pervasive God, in the monotheistic sense, they still had a dim conception of a supergod principle, behind and over the various individual gods and goddesses. There was first of all the grouping of the gods into triads, which was a widely accepted custom. Since each triad consisted of a god, a wife, and a son, this grouping is less a degeneration of the principle of the Trinity than might seem to be suggested at first thought. Rather, it was a glorification of the *family* principle.

Thus we see that at Thebes, the principal triad of deities consists of Amon-Ra, the king of all the gods, Mut, his wife, and Khons, their son.

Ba-neb-Ded, with his wife Het-mehit, and their son Harpakhrad (whom the Greeks later called Harpokrates) constituted the triad at Mendes. In like manner, the Memphis triad was composed of Ptah, Sekmet, and Imhotep. Sometimes the greater gods were grouped into a company of nine, called the Ennead. There was also the grouping of the major deities into the "Three Companies," being the gods of the heaven, the earth, and the Other or Under World.

All the gods had human bodies, but some of them had animal heads. Sometimes a god who customarily had a human head would appear wearing the animal head of his theophany, as in the case of Hathor, cited above. Thus when Hathor appears with a cow's head upon a human body, she appears with the solar disk between her horns; and when she appears with the human head, she wears as a headdress the bonnet of the goddess *Mut*, the wife of Amon-Ra, the horns of the cow, the solar disk which shows her relationship to Horus, and the feather of the goddess *Maat*.

We have previously asserted that each plague was a direct blow at one of these celestial beings, and it might be profitable to demonstrate this fact with a few concrete illustrations.

The First Plague

was a direct and definite blow at a numerable company of these objects of worship. In the first place, the River Nile was itself an object of worship. It was reputed to flow from the celestial stream called *Nu*, and was heavenly in its origin. It brought life to the entire land of Egypt, and was worshipped with appropriate and very exact ritual. There were hymns to the Nile, prayers and offerings to and for the Nile, and the river possessed in itself a very real personality. The River is pictured in the form of a man wearing a cluster of

water plants upon his head, and the idea of fertility is conveyed by giving him the heavy pendant breasts of a nursing mother! In the British Museum may be seen a remarkable papyrus, containing the Hymn to the Nile. To show the reverence felt for the power of the great River, we quote just a sentence or two from this Hymn:

> . . . Thou art the Lord of the poor and needy. If thou wert overthrown in the heavens, the gods would fall upon their faces, and men would perish . . .

This deified river, then, the source of life and blessing in Egypt, was smitten by God, and its waters turned to blood. Frantically the Egyptians sought to dig shallow wells by the banks of the stream, as their water supply failed them for the first time in the memory of man! Truly, Jehovah was greater than the Nile! And not only greater than the River itself, there was more than this involved. There were many issues involved, and many deities suffered "loss of face" that day!

There was the mighty Osiris, who was himself the cause and source of the resurrection and of everlasting life. Greatest of all the gods of the underworld, he has an important part in the text of the Book of the Dead. The Nile was supposed to be his blood-stream! When God smote the Nile, he laid the mighty Osiris low in the dust! With him fell *Hapi*—who *was* the Nile-god, and also *Satet*, the wife of Khnemu, the goddess of the annual inundation. Her divine sister, Anqet, bit the dust that day, as she was the personification of the Nile waters, which turned into an offense and a stench when Moses stretched out his staff. Time will not permit the presentation of the characters of Isis-Sothis, Isis-Hathor, Ament, Menat, Renpit and at least two score more, all of whom met defeat in the First Plague. None of them could sustain their prestige and power in the face of the action of Jehovah, and He emerged victorious in the first trial of strength.

The Second Plague

was likewise a contest between the Lord of the heavens and the earth, and certain specific ideas of the Egyptian system of worship. The plague of frogs that covered the land, making life a burden to the people, was a blow struck at Heqt, the wife of the great Knum, whose theophany was a frog. Indeed, she was called the "frog-goddess", and this lowly creature was sacred to her. The frog was the symbol of the resurrection, and the emblem of fertility. It was reverenced by the people, and to have one around the dwelling place was a sign of good fortune and a fertile year for farm and family alike.

They got enough of this quaint object of reverence when God flooded their land with myriads of the beastly things! They were in the bread-trough, and got tangled up in the dough, thus adding a rather quaint flavor to the bread! The bread could not be baked, however, as the baking ovens crawled with frogs, and the fires could not be lighted. They hopped all over the master of the house, and when he sought his bed in disgust they were there before him.

Like a blanket of filth the slimy wet monstrosities covered the land, until men sickened at the continued squashing crunch of the ghastly pavement they were forced to walk upon. If a man's feet slipped on the greasy mass of their crushed bodies, he fell into an indescribably offensive mass of putrid uncleanness, and when he sought water to cleanse himself, the water was so solid with frogs, he got no cleansing there. In sheer desperation the mighty king was forced to beg, "Call off your frogs, and I will let the people go!" Read Exodus 8:1-15.

And with that cry, the prestige of Heqt was gone forever, drowned out in the tidal wave of disgust that rolled up in protest at *too much* of her theophany! It is a bit difficult to imagine that generation of Egyptians ever worshipping the Frog again.

Plagues Three and Four

are a bit more difficult to deal with at the present writing, because of the personal ignorance of the writer. By that he means to say that more light is required here, as he does not know definitely the exact god that was meant to suffer in the estimation of the people, with the plague of lice. There can be no question, however, that the people themselves were hard hit, as any veteran of the A.E.F. will be only too glad to testify! This unclean parasite must have been a source of misery that was well nigh insuperable, when it became as numerous as the very dust of the ground! It must have made the Egyptians somewhat envious to see the Israelites basking in peace and bodily comfort, while they, the lords of the land, itched and scratched and suffered the misery of this vicious pest! How much better to trust the God Jehovah who demonstrated His ability to keep His followers even from such a plague as this.

As for the flies, there is this suggestion, at least: One of them was sacred to the name of Uatchit. What variety of fly is intended in the text we cannot definitely say, as there are numerous species of flies. But the *ichneumon* fly is a symbol of this god, and their figures in tiny statues and on papyri are well known to the modern archæologist. They are a brilliant and beautiful insect, somewhat prized by the entomologists of our day as specimens, but they can be a pest when they come in too numerous companies!

Some years ago we were encamped in Mexico, with a company who were digging for archæological treasure. The site was pleasant, the camp was near a clear, meandering stream, and the shade trees were enjoyable. There was just "one fly in the ointment" and that fly was the ichneumon. Every time food was placed upon the camp table, this gorgeous insect responded with enthusiasm and delight. They came in regiments and companies, bringing all their relatives and friends with them! So that we could say from experience, that anyone who had to fight with a swarm of ichneumon flies for his own share of the lunch, would soon come to revile the god to whom this symbol was sacred! Not only Jehovah, but *any* god would seem preferable to Uatchit after an invasion of his particular pets. Or should we turn this last word around and make it pest, instead? When we come to

Plague Five

we are again on solid and assured territory. Once more firm archæological ground supports the theme of this thesis. When God smote the cattle of Egypt, He dealt most definitely and drastically with Egyptian polytheism. There were many of the supreme objects of Egyptian worship that met their Waterloo in the murrain on the cattle.

Chief of these is the mighty and venerated Hathor. She was the "cow-goddess" that was universally worshipped in all the land, and who was to the human race of that day the "mother" principle of deity. Her most common name in the Egyptian language is Het-Hert, which literally means "the House of Horus." The House of Horus is that portion of the sky where Horus lives and is daily born, namely, the east. Hathor is depicted in antiquity in many forms. Always she has a human body and may sometimes have a human head as well. But more often she has a cow's head on a human body, as the cow was her symbol. She often walked the land in the theophany of a cow, and none could tell when a calf was born, whether Hathor had come to earth, or not.

When this great goddess is pictured with a human head, she wears an impressive headdress. This is composed of the spreading horns of a cow, between which are seen the bonnet of Mut, the divine wife of Amon-Ra, the king of the gods. Above this is seen the solar disk, as Hathor was of "The Great Company" and was associated with all the beneficence of the glorious and life-giving sun. The Book of the

Dead teaches that Hathor provides nourishment for the soul in the otherworld, and as such a provider she excels all the minor gods. So in all the forms in which she is carved or drawn, she wears the sacred uræus, to show her exalted power.

When God smote the cattle, her especial symbol, He struck a mighty blow at the tottering system for which Pharaoh had confidently expressed his preference. The other forays were but skirmishes: this was a real and decisive battle! This shrewd and telling victory was the beginning of the end of the conflict. If the divine Hathor could not protect her faithful following from the power of Jehovah, who could?

For not only Hathor was thus challenged and defeated, but there were other important members of the Heavenly Company who met defeat and disgrace in the plague that smote the cattle. A common object in the Egypt of that day was the sacred bull, Apis, whose power was vast indeed. His temples dotted the land, and the priests of his cult were many and their power was impressive in the extreme. On the forehead of Apis appears the sacred triangle of eternity, and on his back is always seen the sacred scarab, with spread wings.

Apis was the theophany of the god whose name was Ptah-Seker-Asar, and he also was one of the triune resurrection gods. The living worshipped him that they might live again in the world to come, and the dead, of course, all worshipped him because he had made them to live again. Now, alas, for those who trusted in him against Jehovah! He could not even defend his own earthform from the blight that his new enemy, Jehovah, had sent on all that represented the great and powerful Ptah-Seker-Asar. Thus God humbled the sacred Apis in the same stroke that crushed the cult of Hathor.

To this record must also be added the name of Nut, the goddess of the sky, and the wife of Geb. She it was who produced the egg out of which the sun hatched, so in reality she preceded Horus and even Amon-Ra, even though they ascended to a higher power and authority later. She is depicted with a female human body, and the head of a cow. However, she does not wear the solar disk, nor the headdress of Hathor, as she was a little lower in the social company of the weird organization of nonsense and mysticism that was the religion of Egypt.

The simple summary of the whole record is just this: all the gods of Egypt were not able to defend the cattle, when the Lord God Jehovah stretched out His hand to smite them! This the people of Egypt were forced to concede, as their cattle died by the thousand before their bewildered eyes, while not one of the herds of Israel lost so much as one head of cattle by the murrain.

The Sixth and Seventh Plagues

are simple to deal with, as the record of Egypt gives valuable aid to the unprejudiced student here. Imhotep was the god of medicine, and the guardian of all the healing sciences. Prayers were made to him for protection as well as for cures, and he was greatly revered. In like manner, Reshpu and Qetesh were the gods of storm and of battle, and they controlled all the natural elements except the light. So the noisome and painful boils struck the devotees of Imhotep and left him powerless to aid his praying following, and their plight was pitiful indeed. How little it helped to see that the followers of the god Jehovah, at whom Pharaoh had sneered with ridicule, were comfortable, and with unblemished skins! No suppurating sores advertised the pain of the Hebrews; the good hand of their God was upon them, to protect them from the very disaster that came upon all the Egyptians for Israel's sake!

The medical man of the twentieth century, whose article we are now considering, attributes all this painful consequence to the bacteriological pollution of the Nile, which was accom-

plished by the skill and wisdom of Moses. The present writer of this refutation is not utterly ignorant of the science of bacteriology, but he humbly confesses that he does not know of any pathogenic micro-organism that would bite every body except a Hebrew! We would like to know the name and the nature of such a bacterium or bacillus! The Hebrews were exposed to the same flies, the same germs, the same stench of the dead frogs, the same epidemic that was consequent upon this chain of events, unless Moses vaccinated or inoculated them all, some three and a half millions in number. Truly the natural explanations of the supernatural cause reason to totter on her throne!

But if God was at war with Imhotep, and desired to scatter his following and to open their eyes to the folly of idol worship, we can see how He might protect His own, while smiting the followers of the false religion. In that case also, Moses would not need to be the only man in antiquity who could call up a devastating hail storm at the dictate of his own will. Moses could leave it to God to shame Reshpu and the other gods of the elements in the eyes of their devotees.

The Eighth Plague

that of the locusts, is the easiest of all to comprehend. This was a direct blow at the Egyptian conception of Providence, and a sweeping victory over all that was holy in the eyes of this idolatrous people. Their hymns of praise, and their votive records, show the modern scholar all too clearly, to whom the Egyptians ascribed the fertility of the fields and the abundance of the harvest. But after the hail had hammered their lovely ripening crops flat on the ground, and even while they mourned their loss, swarms of locusts descended like a cloud, and swept the land as clean of vegetation as a forest fire could have done.

To see God's purpose in this act, we need only consider the prophecy of Joel. With a fidelity to detail that arouses the admiration of the modern entomologist, this prophet of Israel portrays the devastation of the land by a swarm of locusts, as a judgment from God upon His own people. When famine and want stare men in the face, and they are beyond the hope of other aid, then they turn back to God in sorrow and in repentance. For where can men turn except to God, when the land lies barren and devastated, and famine stalks the earth?

Thus in Egypt, when God would teach an unforgettable lesson to the proud and haughty king whose impertinent comment had been, "Who is this Jehovah?" he punctuated His answer to Pharaoh's question with a swarm of locusts. It is reasonable to conclude that long after the starving Egyptians had forgotten the pangs of hunger that came inevitably on the heels of that visitation of consuming insects, the lesson of that visitation remained.

As all these disasters, following one after the other, had struck telling blows at the very foundation of Egypt's religion, so now the appalling darkness of

The Ninth Plague

struck at the very apex and head of all the Great Company of the pantheon. The most essential thing in all the physical realm is light, and the Egyptians seemed to realize this fact. The darkness of the ninth plague was a supernatural darkness. This much is evident from the record, that says it covered the land so grossly, the people sought refuge in bed! Evidently artificial light would not penetrate that fearful gloom; *but the Children of Israel had light in their dwellings!*

Of course they did!

They are the people who later sang "Jehovah is my light and my salvation."

But the songs of the Egyptians were directed to different gods entirely. Here, then, was a golden opportunity to test the might of these conflicting ideas of deity. Is Jehovah able to maintain

His superiority over the hosts of the Egyptian gods? They were indeed mighty in the hearts of the people, and the contest was long and grim.

First of all to consider, there was the incomparable Thoth, who had worked out the system of placing all the stars, the sun and the moon in the heavens. He also had arranged the seasons, as they had been decreed by Ra. Although inferior to Ra and to Horus, nevertheless Thoth gave light by night, and on those days that the sun was not visible. He also gave Isis the power needed to raise the dead, and to offend him was to suffer eternal loss. Remembering that the Hebrews had lived under this culture and psychology for generations, and considering that they must have all been somewhat tinctured with these beliefs, many of them must have trembled indeed when Jehovah calmly engaged in battle with Thoth! So the Lord God not only smote the god of Egypt in this part of the conflict, but He also established His personal superiority in the minds of His own despairing people. Certainly, when this plague ended, the Hebrews hastened to follow His next commands without hesitancy, even though those commands laid them in danger of the death penalty under Egyptian law.

A lesser deity, but also a powerful one who suffered grievously in loss of prestige while the darkness reigned, was the fire-goddess Sekhmet. She was the divinity of fire, and thus also of artificial light. This darkness that covered the land during this plague was called "thick" darkness, and it was so impenetrable that for three days and nights the Egyptians stayed in bed! They saw the face of no man in those dark days and dense nights, and it is evident that artificial light was useless. Only in the houses of Israel did any light shine, but in each dwelling in Goshen the light was undimmed. So it was demonstrated in the case of Sekhmet, the lioness-headed goddess of artificial light, that she was powerless when Jehovah invaded her realm.

With what delight did Moses remember all this, when a few weeks later he wrote the words of the First Chapter of Genesis. How his heart must have thrilled as he spoke of God commanding the light to shine on the first day of creation, and recorded the obedience of the light to the spoken word of Israel's God. He had seen that when God commanded darkness all the gods of Egypt were powerless before Jehovah, and that it was therefore simple for God to reverse the process, and bring light to alleviate the darkness of the chaos.

The section of the pantheon that crumbled in the regard of the devoted Egyptians that hour was a broad and numerous company. No divinity of all the polytheistic company was very much more reverenced than Horus, the hawk-headed. He was called "the eye of Ra," and was the god of the noontime sun. When the flaming heat of Ra was just overhead at the hour of mid-day, and when its light and heat were the most intense, Horus was in the ascendency. When the deep darkness of the ninth plague hit the land, the hearts of the people were sick with fright. Believing that the sun was born anew every morning, and having an intense and well-thought-out system of deities connected with this rite, they must have thought that there had been wholesale slaughter and failure among the heavenly beings. But there still would smoulder in their deepest thinking, the dim hope that at noon the incomparable Horus would glow, as Ra was the omnipotent, and his *eye* could not be dimmed. But not only did the noon pass in the same awful darkness, but two more noons followed each other in slow succession, and the feebleness of the once-revered Horus could no longer be doubted. So when they said, "Who is mightier than Horus?" the children of Israel could reply with grateful hearts, *"Jehovah* is; see, we have light in *our* dwellings!"

But like many other heathen and idolatrous people, the chief object of Egyptian worship was the sun itself. The natural mind can comprehend this,

and there is a little of the Parsee in most modern men. So to the ancients, the sun was a personification of beneficence and providence. The worship of the sun took many forms in Egypt, but the oldest and most general form of that worship was in the person of the god Ra, who appears in ancient records in many guises, and under many names. Perhaps the most common of these names is Amon-Ra. He was unquestionably the chief form of deity to the Egypt of Moses' generation.

As far as it can be said that the Egyptians conceived of a god-principle, this was expressed in the person of Ra. He was the creator of earth and of heaven, and of all things therein. All other gods were parts of his person, and members of his body and substance. The pantheon was headed by Ra, and after him came the gods and goddesses who were parts of his body. One was his eye, another his ear, while still another was his foot. This quaint conception was carried out for every known section of the anatomy, which the Egyptians seemed to have known fairly well.

Seeing, then, that Ra was immanent, pervasive, and the principle back of all deities, he was the chief object of Jehovah's enmity, and the real subject of the contest and conflict. In all the other plagues the *parts* of Ra were defeated, and now at last the two ideas are locked in the final struggle. It was preposterous to the Egyptians that any god or power could be superior to Ra, as the sun is the source and seat of all power. But the plague of darkness left him shorn of power and greatness, and prostrated him before the feet of *Jehovah* forever. Three theophanies had Ra, and God desecrated every one of them!

Ra appeared in the form of the sun: so that was blotted out of the sky for three days. Sometimes he walked the earth in the form of the first-born of a cow, if that first-born was a bull. So the first-born of all the cattle died, and Ra was covered with shame. Occasionally he was supposed to visit men in the form of a ram. The first-born were all sacred to him and dedicated to him from birth: yet when all the first-born of Egypt died, the babes of Israel, with their cattle and flocks were all safe, because they were under the shed blood of what was Ra's chief theophany, next to the sun! The application of the blood to the lintel and the door-post was an act of blasphemy against Ra, yet in that very defiance the Hebrews were acknowledging at last that *Jehovah* should be their God forever, in that He had proved His power.

This naturally brings us to the place where the

Tenth Plague

intrudes into the sphere of the ninth. The death of the first-born was the proverbial straw that broke the camel's back, as far as the Egyptian resistance to Jehovah was concerned. This is still aimed primarily at Ra, although there were notable deities other than he that suffered defeat in this last and awful skirmish. When the Children of Israel left Egypt, bribed to depart by a people who were prostrated with grief, the mourning Egyptians pressed upon them the cattle and the flocks, the gold and the jewels demanded. Anything to get rid of the devotees of the awful Being who left every home in Egypt bowed in sorrow, and who had slain, as well, every particle of faith the people had in the once-powerful gods of the land of captivity!

To name them all would be to weary you, we repeat, as they were more than twenty-two hundred in number. But we cannot refrain from naming Meskhemit, who was the goddess of birth. She was also the companion of Hathor, and overshadowed the first-born of the land. To what avail, when *all* who were under her divine protection, died! And even stronger than she, was the mighty Min, the god of virility and generation. Closely related to Amon-Ra, being the means of the extending of the power of Ra to those who worshipped him, he too, fell with a resounding crash, when the hand of The-Only-God-That-There-

Is swept all the idols of Egypt off their pedestals, in what might be called the greatest "ten rounds" ever fought! Not only did *Jehovah* win the battle and the crown, He also won every round! The victory was complete and crushing.

Many centuries later, Paul the Apostle recalled all that is implied and stated here, when he wrote the Ninth Chapter of Romans, and the 17 Verse. Here it is stated that God dealt so with Pharaoh, that the name of God should be advertised throughout all the earth.

Is it?

Witness this article, cited above! Thirty-five hundred years have come and gone since these things transpired, but the mind of man has not been able to escape from the demonstration of God's power that He gave in that far-off day. And all we can say about this latest attempt to explain the victory of God in the land of Egypt by attributing it all to the smartness and genius of a learned man, is, it just will not stand up! For the God who smashed the pantheon of Egypt evidently knew that this attempt was due, and He raised from the dead, in an archæological resurrection, the witnesses to the facts at issue. And we have done nothing in this simple reply but review their evidence. But in so doing, we note again that Modern Science, whenever her voice may be heard, establishes the Scripture and vindicates its claim, that "holy men of old spake as they were moved by the spirit of God."—*H. R.*

The Gospel's Defense

The strongest defense of the Gospel is the constant proclamation of the Gospel. One of Satan's most subtle and damaging devices is to divert Christian ministers and Bible teachers from their primary obligation to proclaim the Gospel to the making of attacks on enemies who pervert the Gospel. The truth is its own vindication. When it is declared in the power of the Holy Spirit it defends itself and thwarts its enemies.—*Bible Today.*

Union Theological Seminary

"Criticism has proven its premises invalid. The passage of events has branded its expectations absurd. It must be discarded. Liberal theology, its child, must likewise suffer drastic reconstruction, if not abandonment."

As to Liberalism's high estimate of human nature, "its confidence in man's response to reason and ideals, its utopian proposals to create a warless world and a Christian social order," he says:

"These assumptions it is held are naive, self-deceived, and in some measure hypocritical. They are without warrant in profounder Christian insight." Then he quotes Dr. Niebuhr, another Union professor:

"The liberal culture of modernity is defective in both religious profundity and political sagacity. . . . . It understands neither the heights to which life may rise nor the depths to which it may sink. . . . It is quite unable to give guidance and direction to a confused generation which faces the disintegration of a social system and the task of building a new one."—*Prof. H. P. Van Dusen.*

Anchors That Hold

The writer knew a manufacturer of anchors and chains, who was exceedingly proud of a large photograph in one of his rooms, representing a ship riding at anchor in a tremendous storm. Some twenty vessels on that fatal day parted with their anchor and made shipwreck; whilst the anchor forged by my friend bore triumphantly all the stress of the terrible tempest. Thus the Apostle glorified in the firmness and victory of the much-tried Thessalonians. The anchor held. One of the actors in the French Revolution, who was asked what he did during several awful weeks of peril, replied, "I lived." Sometimes it is just enough to live. Let us hold confidently by the great truths, promises, and hopes of our faith, and they will not fail us in the great crises of life and death.—*W. L. Watkinson.*

That I Go Away

JESUS said it was expedient for us that He should go away. That is, He said His physical presence was in the way of His saving spirit power.

There are two reasons why this inevitably was true: First, those people whom we know chiefly through our senses, are always more or less remote from us, external to us. Second, those experiences which are chiefly by our senses are apt to be essentially finite and limited.

If the knowledge of Jesus is to become a saving experience He must have come as close to us as our very selves; and, He who comes thus vastly near us must be appreciated as fully infinite. Nothing less than the Infinite can fill man's infinitely aspiring nature; and this Infinite must have come utterly near us, as near us as our very souls.

One of the pressing problems of life is how to get close to people; and we seldom do get very close. What a difference there is between a man's saying, "I was wrong," and an outsider saying about him, and to him, "You were wrong!" It is this difference which makes all reproof so difficult. Our criticisms almost inevitably rouse the other person to defense. Pride is quickened. Sincerity is forgotten. The individual feels violated and challenged, and he is apt to arm himself to the teeth even against the truth. Two persons so related are certainly very far from a unity even though they may be husband and wife or parent and child.

How, now, can this two-ness be changed into unity? How can one man get by the other man's defenses? How can he get truly close to him?—this is the master question of all the centuries. And it is not only the master question for men, it is the master question also for God. Yes, men inevitably are saved whenever God can get at them. The problem is to get at them. In the Incarnation God came close to men but He did not come close enough: and so Jesus said, "It is expedient for you that I go away" in order that at last I may come more deeply near.

"We had a very close conversation" you say of a some surpassingly intimate communion you have had with a friend or loved one. What did you mean? You meant that all defenses were down between you and that other person, and that nothing was secret. He shared his very soul with you: and in such an experience you came almost as close to him as his very self.

I say "almost" for you did not and cannot come that near. Always there is something in between. The one relationship where intimacy is absolute, and "other" is as near as self is when Jesus is revealed in the innermost depths of a man's consciousness by the Holy Spirit.

How lonely the lover feels, who has no one to love! He is dissatisfied, restless, desiring. But how his life overflows whose love has met the answer of a responding love! Love, makes those who are forever two, one: and each self is enriched with a sense of the other. The lover's "I" seems to be enwrapped by his beloved, until it has become "we" rather than "I."

Here is the analogy of Christian experience. In conversion Christ, by the Holy Spirit's ministry, is brought infinitely near to the believer. He has become so near that His presence seems to be of our very self. And so Jesus said, "It is expedient for you that I go away" precisely that I may come more intimately near.

On the day of Pentecost, Jesus came so near to us that He became in literal fact every man's other self—a fellowshipping presence, which makes impossible loneliness, and causes all life to overflow with joy. Nor is there a substitute for this supernatural tenanting of our hearts by the Saviour. Either

He must come and reside in us of life fails. But if He resides within, then life of necessity abounds.

This was the power of the Wesleyan revival; and this, too, is the failure of all our contemporary efforts at constructed Christian character.

It would be a difficult thing to take a lonely, rejected lover and make him behave with all the gentleness and zest he would inevitably manifest who had been accepted, and whose life was overflowing with the sheer boundless joy of that acceptance. This, nevertheless, is what we have been trying to do. We have magnified habits and principles of action, when all the while what we have been needing has been to meet an Infinite Personality, and to live our whole lives in the exaltation of His presentness.

It is not the ideals of Jesus, or the ethical principles of Jesus that is saving, it is Jesus; and there is no substitute for the Spirit's supernatural revelation of Him. Of course there is a place also for the natural in Christian experience. Our knowledge of the fact of Christ must be naturally acquired. Our intellectual sense of his certainty depends upon our natural mastery of His evidences. His truth must by natural means possess our intellects and consciences, and inspire our hearts. Our self-committing faith toward Him is also a natural power, although this is as free and transcendent as the creative purposings of God Himself.

But, beyond these natural values, there is a supernatural value. The Spirit takes this Christ of history and supernaturally reveals Him in our inner consciousness. He makes Him an inner certainty, a mystic presence. It was this Spirit given inner awareness of Christ that warmed John Wesley's heart. It was this inner awareness that made men and women rise shouting from the old Methodist altars, and then wake from sleep the next morning with the same strange exaltation still upon them.

In a probationer's class I was conducting some years ago many children were converted; and one described her experience thus: "It was as if an electric light had been turned on inside me, and my whole inner being had been illumined." That was her description of this inner Presence which the Spirit gives.

The ages are rich with parallels. A young man described his inward discovery of Christ to me as like leaping by faith into mid-air, and then suddenly feeling all about him the pressure of everlasting arms.

I was talking to Dr. Edwin Lewis one day about an interpretation of the Gospel which presented it simply as an increasing approachment of God to men; and I said to him, "The climax is not the Incarnation, but the Spirit's creative ministry, which makes the invisible Christ a thrilling presence at the very deepest center of man's consciousness." "Yes," he said, "everything must become an inward value before its worth can be effective."

How true it is! The stars become inward and valuable through the channels of my eyes. Music becomes inward and valuable through the channel of my ears. But eyes and ears can not bring Christ close enough. And so, it was expedient for us that He go away in order that by the channel of His supreme approachment to us He should be made even more intimately one with us. The inner revelation by the Spirit is the vitalizing force of Christianity. It is the *sine qua non* (without-which-not) both of individual Christian salvation and of social progress.—*H. P. S.*

The wonder of the grub is that somewhere within it lurks the splendor and colorings and life of the golden butterfly; the wonder of the seed is that within it lies buried the bud and blossom; the wonder connected with me is that wrapped up in me, under many a covering, are the everlasting powers of a son of God.—*David Gregg, D.D.*

The Downgrade in Baptist Theology

THE year, 1934, was a notable one in Baptist history. It marked the centennial of Charles Spurgeon's birth. Strange to say the Baptist Union of Great Britain and Ireland, suggested and promoted in every country where Baptists were found, the formal and enthusiastic recognition of this notable Baptist prophet's birth!

The strangeness of the procedure existed in the circumstance that Charles Spurgeon, noting the beginnings of downgrade theology in the Baptist body, of which he was a member, protested, first; plead, later and, finally, discovering that his warnings were disregarded, withdrew from the Union and went his way to his grave, disfellowshipped.

The occasion of that Centennial provided a real opportunity to remind ourselves of some essential features of Baptist history.

The Faith of Our Fathers

The present generation of Baptists have no occasion whatever of embarrassment as they reflect upon their paternity. Among the noblest names known to Christian history, are found, written in letters large, those who both formulated and defended the Baptist position.

Baptist Fathers Were Men of No Mean Mentality

There are those who would object if we push as far back as John the Baptist and attempt to name the leaders of every century since who have maintained, in practical essentials, the Baptist position. But even zealous critics will concede to us Arnold of Brescia, Hubmaier, Thomas Munzer, Peter Waldo, John Bunyan, John Milton, the Haldanes, Zwingli, William Carey, Alexander Carlson, John Clark, Obadiah Holmes, Andrew Fuller, Adoniram Judson, Charles Spurgeon, John Oncken, Roger Williams, George Dana Boardman, John E. Clough, J. B. Jeter, John Gano, John Peck, Jay Backus, Nathan Bishop, Thomas Baldwin, Alfred Bennett, Daniel Sharp, Samuel F. Smith, William R. Williams, Reuben A. Guild, Martin B. Anderson, John A. Broadus, William Cathcart, E. Dodge, Dr. Weston, Alvah Hovey, P. Boyce, J. A. Strong, T. J. Conant, Howard Osgood, H. B. Hackett, A. C. Kendrick, Spencer H. Cone, William Colgate, and others too numerous to mention.

In the language of the apostle Paul, time would fail me to tell of Armitage, Hatcher, Newman, Stifler, Hawthorne, Gambrell, Carroll, Burlingham, Hoyt, Samson, Fuller, Eaton, Burroughs, Henson, Lorimer, Dixon, Hawthorne, Joseph Clark, Russell Conwell, and hundreds of others worthy to be mentioned in the same breath, *"Who through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."*

These fathers created and adopted confessions of faith.

Within the last fifteen years, it has been increasingly customary for Modernists among us to insist that Baptists have never been a creed-bound people; in fact they go so far as to say that we have "no creed". Some of us will consent, that, if they apply the remark to themselves, it is justified. For truly they are without a creed; but to make it concerning Baptist history, is to falsify facts.

Thomas Armitage, Baptist historian of the highest order, tells us that

> It was customary for the ancient Baptists to use private declarations of their principles, drawn up by some member of their communion. Why did they take such pains "to conceal these Confessions" lest the State lay hands upon them and charge them with treason against the State religion, if they never had

any "Confession of Faith"? What was the significance of the "seven articles" drawn in the year 1527? And did Zwingli lie when he declared that he had "two copies" of that Confession in his pocket; and charged every Baptist with having a concealed copy somewhere about his person? If Baptists have never had any "Confession of Faith" what was that instrument drawn up by John Bunyan, and forty elders, deacons and brethren, and approved by more than 20,000 Baptists, and presented to King Charles II in London in 1660; and concerning which they declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same?" If Baptists have never had a "Confession of Faith" what was the origin of the phrases "The New Hampshire Confession" and "The Philadelphia Confession?"

In fact never, until the Northern Baptist Convention assembled at Indianapolis some twelve or fifteen years since, did any considerable body of Baptists refuse or fail to declare themselves clearly upon the great essentials of Scripture teachings.

The substitute motion, that obtained at that time, against my resolution to reaffirm the faith of our fathers, as expressed in the Philadelphia confession, was the culmination of fifteen to twenty-five years of false teaching, eventuating in the defection from the faith *"once for all delivered"*.

While on its face it had the appearance of loyalty to New Testament teaching, it was, in fact, a movement made expressly for the purpose of discrediting the great and essential teachings of that Testament, on inspiration, deity, atonement, resurrection, Second Coming, etc.

While ostensibly adopting the New Testament, as a basis of faith, it refused to commit itself to any important tenet of that same text book of Christianity.

Since that day the downgrade in Baptist Theology has been more pronounced, and the descent into uncertainty and skepticism most rapid.

We are told that the pythian Priestess in the Delphic cave sat upon a bronze altar supported by three legs, hence called the try-pod, while she delivered her oracles.

Every Baptist, who retains aught of fellowship with his forefathers, must be similarly seated. Never was there a Baptist Confession of Faith since the denomination had an existence that ignored any one of the three—namely, the Bible, an inspired book—Jesus Christ, God manifest in the flesh—and the New Birth,—or, regeneration, essential to salvation.

That was the Baptist tripod. Modernistic Baptists have tried to remove these legs one after another.

Let me quote, if you will, from their acknowledged leader in America—his answer to the question, "Is the Bible an inspired book?" The author of the "Modern use of the Bible," says: "We know now that every idea in the Bible started from primitive and childlike origins."

How remote that statement is from the Apostle Paul's statement—"All *Scripture is given by inspiration of God.*" 2 Tim.3:16.

Concerning the Deity of Jesus Christ! His claim was, *"I and the Father are one." "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was His Father, making himself equal with God."*

Paul, the inspired Apostle, wrote to the Philippians, 2:5:

> Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God.

While John, in his epistle, 1 John 5:20, says of Jesus Christ, "This is the true God."

But from the "Modern Use of the Bible", we learn the following:

> Jesus was a marvelously good man. His goodness was about the only thing with which to make his impress on the world (p. 269).

On the same page we have this further elaboration:

> Nobody should ever go to Jesus, to his manger and his cross, to find the omnipotence which swings Orion and the Pleiades. Omnipotence, in that sense, is not revealed there.

Poor John, the Apostle, unfortunately lived twenty centuries before this author was born, and so blundered into the statement: "All things were made by him; and without him was not anything made that was made" (John 1:3).

When Nicodemus, at night sought out the Master for a council, he commenced the same by the flattering speech:

> Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus cut him short, saying unto him,

> Verily, verily, I say unto thee Except a man be born again, he cannot see the kingdom of God (John 3:3).

But Jesus is now regarded as having blundered on that subject, and we are informed on page 107 of the volume above referred to, that,

> It is possible for a man by the quality and spirit of his life to enter the kingdom now (p. 107).

And on page 224, of the same volume, we are still further taught,

> To believe in men as Jesus did was in itself a great and adventurous faith; (and) folk have begun to say that they, too, are the children of God, and if children then heirs of God, and the joint heirs with Christ.

It would not be a matter of any ecclesiastical interest, if this writer stood alone; but, since, when he takes the snuff of skepticism, thousands of professed Baptists, throughout the length and breadth of this and other lands, begin to sneeze, we can readily see why Charles Spurgeon, the spiritually illumined man that he was, seeing the beginnings of this downgrade, anticipated its further fruitage, and preferred ecclesiastical disfellowship, rather than disloyalty to Christ and His Word.

If there were time I could take up each and every article of the New Hampshire or Philadelphia confessions, and show that they have, not only been denied by the nominal descendants of those great Baptist sires who formulated them, but that they have been held in skeptical derision, and are today being increasingly discredited.

The Critical Infection

IT is well known that the Indianapolis vote discarding Baptist Confessions of Faith was not the beginning of the theological downgrade in American Baptist history.

Chicago University was the first organized endeavor in that direction.

Wm. R. Harper, the first President of the Chicago University, fathered the movement of higher criticism, as it affects the evangelical bodies of the United States. He was to it what Ignatius Loyola was to the Jesuit movement!

Employing his honored place as a Baptist, his office as the president of their best financed university, his unquestioned intellectuality and scholarship, he took the initial steps in a movement for the modernization of theology!! Through the creation of "The Education Association," and as the author of a standardization that bound high schools, colleges and universities; by the training of teachers, properly infected with the new theological virus, he though dead, yet speaks in the spirit of skepticism that has characterized and cursed American Baptists, and all other evangelical denominations!

His requirement that "no theological test should ever be exacted of any teacher in that university" was an evidence of his personal non-faith, and his deliberate purpose to infect the land with the same.

The fruit of that philosophy may be found in an article published a few years since, by a Chicago Professor. It was the baldest, most brazen atheism that I have ever seen in print.

The plausibility that a man must be permitted

> to follow truth to the uttermost bounds and speak the truth, as he finds it, to the uttermost consequences and be responsible to no outside authority, either ecclesiastical or biblical, but only to his own conscience,

is, in spite of its smooth statement, nothing short of *"anarchy"*, in the realm of theology!

It is the same opposition to "author-

ity" in the theological realm that is growing now in the realm of society and the state. It is the repudiation of all metes and bounds. It is the incarnation of *"the lawless one"*. Government knows no more dangerous enemy than the man who regards no authority outside of himself, and Christianity is threatened by a new intellectual Bolshevism in proportion as that is propagated and defended.

One of the first echoes to the Harper voice, came from Colgate in the writings of Prof. Clark whose "Christian Theology" was a misnomer; it was Clark's theology, instead.

But the infection spreads, and today, of all the Baptist theological seminaries within the limits of the Northern Convention (not more than two, and they both are comparatively new-born), enjoy any doctrinal health whatever. *All the others are suffering the intellectual and theological paralysis of skepticism and doubt.*

The colleges, of course, caught the infection. Fifty years ago, in my student days, there was scarcely an unsound school west of the Mississippi River, and a mighty majority of those East of it were both defenders and propagators of *"the faith once delivered."* For a professor to be called into question about the inspiration of the Bible, the Deity of Christ, His miracle working, His sacrificial death, His atonement for sin, His resurrection, or His ascension, would have brought him extreme unpopularity, and removed him from the average denominational school, rendering him strangely unpopular, even in a state institution. But so rapidly has this virus of unbelief spread, that today the one man set for slaughter in the average denominational school or college is the man that dares to speak the shibboleth of Scripture, and defend his language on the ground of inspiration.

Some years ago a professor in Columbia University, so far forgot himself one day as to spend his entire teaching hour in a tirade against the World's Christian Fundamentals Association, in the process of which he told the students, that I had, at my call, sixty millions of dollars, so he had been credibly informed, (I have been looking for that sixty million ever since) and that through the influence of our Fundamentals Association, eight professors in biology had been removed from their position within twelve months.

Would God both statements had been true. But the nearer truth is that eighty, and probably eight hundred professors have lost their positions in denominational and state institutions because of their loyalty to God and His Word, in the last quarter of a century; and, the slaughter continues.

With such teaching in colleges and seminaries the present ministry is produced. Little wonder that we have a multitude of Unitarians in pulpits. We agree with Dr. Beaven that the church needs a trained minister; but the training should be in the Scriptures and not in skepticism!

The organization existing with us, our convention, is, in the true sense, a machine, built for the express purpose of placing the denominational output of skeptical colleges and theological schools. There is an absolute understanding between state secretaries which makes it possible for them to thwart, in no small degree, both the will of the orthodox church, and the work of the orthodox ministry!

Put in positions of counsel, and at the same time, answerable to a superorganization, they seek to retain official station and continued salaries, by an agreeable service; and so the man who comes to them with the approval of these colleges and theological seminaries, is promoted, and the one who speaks in defense of the faith, and preaches the blood gospel is demoted. The truth remains, however, that modernism in the ministry is more and more an evident failure, and the churches are increasingly waking to that fact. They are beginning to see the truth of what Earnest Gordon said in

his *Religion of the Sadducees.* In all literature I have seen no more pertinent illustration of the point he intended to make. His statement is:

> Alexander Morel, in his studies of butterfly life, tells how he searched for cocoons of a magnificent and rare butterfly in the Haut Valais, hoping to raise some of the purple and silver beauties. He finally succeeded in finding five chrysalides in perfect health on a certain Alpine plant which attracts them. But when the time of birth came, out of the first crawled an ichneumon; out of the second another; out of the third still another. Only the fifth and last produced a butterfly.
>
> What had happened? The ichneumon fly had deposited its egg in each of the living caterpillars. The ichneumonized caterpillar lived as if nothing had happened—ate, grew, constructed its cocoon. The unfortunate caterpillar did not realize it was possessed; that under its skin it carried a perfidious enemy, which, while letting it live, transformed its destiny altogether. In fact, this mysterious substance which should have given birth to a butterfly, passed altogether into the body of a little larva and became an ichneumon.

It is that unrealized experience that leaves us with a certain sympathy for the young skeptic, fresh from the university and theological schools. He does not realize that the egg of infidelity was deposited in his brain by a unitarian professor, nor does he know that his whole character and conception was made over in the incubating days of college life. Having started in with a high purpose of being representative of the cross of Christ, he does not imagine that he is continuing his ministry in opposition to the same. To that extent, he is but an object of our sympathy, for his present infidelity is but the theological ichneumon produced by the eggs of the skeptical professors in the incubating days of school life.

Product of Present Infidelity

ONE grieves to recite the sum total of the two previous articles. But a good physician will no more hesitate to make an honest diagnosis than he will to prescribe with intelligence.

Some years ago Dr. A. W. Vernon, who later became a professor in Carleton College in Minnesota, a school in which the Baptists of the State once joined hands with Congregationalists, said:

> I hope I shall live to see the day when it shall be as hard to distinguish our two branches of Congregationalists,—Unitarian and Trinitarian,—from each other as it is to tell twin daughters apart who have forgotten to tie up their braids with the blue and red ribbons.

His wish was so far realized in that institution that when before an annual State Convention I successfully moved its disfellowship by Baptists on account of its Unitarian teachings, no difference was supposed to exist.

When the time comes that Trinitarians and Unitarians are one, a decent burial would be the best thing that could possibly happen for the dishonored. Far better to let a glorious evangelical past remain an untarnished page of history than to continue the carcass after the life that once energized the same has permanently departed.

This brings me to the presentation of the present infidelity. One hesitates to sum up the ecclesiastical situation in this matter. If I understand the situation, the following facts can be found: In so far as modernism has permeated, churches are smitten with a spiritual paralysis. Foreign mission endeavor is threatened with death and the future is in great danger of seeing Christianity misplaced by Communism.

When I say that modernism has paralyzed the churches where it has obtained, I speak a patent truth.

Two or three years ago there were over 10,000 churches in the Methodist, Presbyterian and Baptist denominations that had not witnessed a convert in twelve months. Most of them were suffering from the same cause—unbelief. That is not to say there are no modernistic churches without accessions. By an industrious hunt for unused letters, and by the encouragement of the unconverted to consider culture more essential than conversion, certain additions are secured; but as one orthodox pastor in Michigan said to me sometime since:

> The misfortune of my church consists in the unregenerate accessions secured to the church by my modernist predecessor.

Modernism threatens the death of the Foreign endeavor. How any man could doubt that statement is past my conception. The report made by the self-appointed committee on "Re-Thinking Missions" was intended as a deadly thrust at this divinely enjoined and heaven blessed endeavor to win the heathen world to a knowledge of God.

However, ever since the Denver Convention, at which time my denomination was led by its modernist leaders to shift from the basis of world evangelism to that of Christianizing civilization, the spiritual blight has increased in it.

Do we wonder that few are now going out? Are we surprised at the prospect that the year to come is not only equally dismal, but far more serious?

To be honest, we all must admit that the economic condition of the world has had its effect upon mission giving, but as Arthur C. Baldwin, of Philadelphia, once said in an issue of the *Watchman-Examiner*:

> The fact is that the decrease began more than a decade ago, and continued during the years of our prosperity. And the further fact is that those faith missions, which have stood loyally for God, and His Holy Word, and who preach faithfully the blood atonement on the Foreign Field, have received far greater amounts of money in this period of depression than even before it set in.

It is utterly useless, therefore, to deny the fact that the declension of faith in the home land and the commission of faithless men to foreign lands accounts somewhat fully for "the poor dying rate" at which foreign work is now being done.

But more important still is that disposition, now uniformly regnant with the denominations that were evangelical but yesterday, to fall in with "the protocol" plan of "the Elders of Zion" and magnify disarmament, internationalism, Unitarianism and communism.

We refer once more to our great modernist leader, who joins in a report of the commission of "The Religious Education Association of America," signed by Dr. Fosdick, Starbuck, Daggit, and others, to this effect:

> Time is, we believe, at hand, when all intelligent Protestant bodies must accept the newer and higher criticism which makes the Bible glow with a new life. They must also accept the psychology of religion which begins with nature worship, and works up to the worship of humanity.

That is a new form of atheism, and wholly justifies the late Oriental movement of sending their missionaries to America.

H. G. Wells, the man who has long threatened us with a new Bible, has finally produced the first of the sixty-six books. But following the Hebrew method, beginning at the end and going backward, he has brought from the press, as his initial contribution, his apocalypse.

I have read the Old and New Testament prophets on the apostasy of the last days, my heart has been held with a degree of horror as I have dwelt upon Revelation 9:16f, "two hundred thousand thousand" bearing arms; and a third of the population of the earth dead, and I have cried out in some anguish as I have anticipated "wars and rumors of wars and famines and pestilence and earthquake" predicted for "the end time".

But Wells goes beyond the prophets of the Old and New Testaments, and presents a picture for the year 1944 that far exceeds Jeremiah, Ezekiel, Daniel or John, and in 1960, by pestilences, panics, famines, fever and war on earth and in air, he cuts the population of over two billion to less than half, and he sees that billion "slain in a few great massacres", and by "pestilence falls ten hundred millions of people in a period of two years." His imagination equals the threat of the Protocols!

I am not yet convinced that Wells is a prophet, but he has at least taken the opprobrium of pessimism from the shoulders of faithful preachers. As one

who believes in all that is written in the law and the prophets, I plead that those of us who know God, and have in hand His own Word, shall be "diligent" since "the time is short" and "the days are evil."

Thirty years ago in the city of Detroit, Michigan, I dared to stand alone and lift my voice against the rising tide of modernism which even then was relegating every evangelical man to a back seat, and promoting every man with Unitarian tendencies to honor and office. It was the first time I had ever dared to open my mouth in my own Convention where for twenty and more years I had been a constant attendant.

An official who seldom or never left the front seat on the platform, and who was both vocal and evident, arose and said:

> It is too bad about some of these brethren; they are never content unless they can see themselves in a full length looking glass.

That scoff was meant to silence me at the close of my maiden speech! It stirred my Irish ire instead, and from that day until this, when I have felt the urge of the Spirit, I have dared to speak, and I am yet saying that unless my denomination heeds the voice of God and turns back to the practice and preaching of His Word it is doomed!

Some years ago Newell Dwight Hillis, in a trip abroad, spent some weeks in Italy after the falling of the Campanile in Venice. He wrote to a friend in Brooklyn thus:

> Two days ago I left Venice. Now comes the news of the great disaster. For me today there is but one event—the Campanile has fallen. The shops in Venice are closed and the whole city is in mourning. The morning papers came out in black borders. All last week I was in and around the tower. St. Mark's square never seemed so perfect in its art and architecture. I saw the old architect in whose care the Campanile has been for thirty years going over the tower, but I knew nothing of his fears. Two months ago he telegraphed the committee in Rome that the tower was in peril. The second time he was reprimanded and later cashiered. On Saturday last he took his son to the tower, and told him it was even then falling. At noon he took a train and left Venice saying that his heart was broken and that it would kill him to witness the final fall. In less than forty-eight hours there was only a heap of ruins. Now that it is too late, the old man has been recalled, but he has indignantly refused.

The rift in the Baptist denomination has brought me anxious care. I voice myself on it once more. Judging from the treatment of the past I have no ardent hope my warnings will be regarded, but when I have to make my final account to God I can at least say I was not silent.—*W. B. R.*

Our civilization, the best the world has ever known, will surely slip down to perdition, if not sustained by the power of the Gospel in the hands of saved men and women. We rejoice in the achievements of modern science. But is there not more loving-kindness, not more gentleness, humanity in the world because we have the telephone and radio?—*Dr. John Wagner.*

"Churches Doesn't Die Dat Way"

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine to kill dis church ef yer goes on sayin' 'give!' No church can stan' it. Yer gwine ter kill it." After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if I kep' a askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church that died 'cause it's been givin' too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord."

The Resurrection of Jesus Christ

THE most romantic chapters in human history are largely tales of conquest. Among the sublime and heart-stirring deeds wrought by conquering man, there is one record of priceless value which outshines all others. This chapter was not written in the Napoleonic era, nor in the days when Alexander caused the earth to quiver under the thundering tread of his legions. The swords and spears of Cyrus the Great, as well as the chariots of Hotep, failed to inscribe this lasting record to which we refer. The conquest was not a peaceful one, but was a victory wrought with blood and agony, suffering and tears. If we remember again all the high and marvelous deeds accomplished by men, and seek to pick out the most stirring era and dramatic accomplishment of all history, we would choose above all else the conquest of the Roman Empire by the gospel of Jesus Christ!

The Roman Empire was officially the executioner of the Son of God. The priests of Israel could condemn, but only Rome could execute. When an accused man was arrested and tried by the Jewish authorities, Rome had to review and execute the sentence of condemnation.

In the day when Christ died, the object of vindictive hatred on the part of the leaders of Israel, Rome was utterly pagan. From one end of her empire to the other, from center to circumference, idolatry and paganism reigned supreme. The single exception was the monotheism of Judea. It is, therefore, a startling discovery to find that fifty years after Jesus died on the gallows of Rome there was a church reared to His memory and for His worship in every principal city of the Roman Empire! Two hundred and fifty years after Christ died for the sins of man, *half of the Roman Empire had accepted the gospel of redemption through His shed blood!*

The testimony of such men as Tertullian, as well as all the noble company of church fathers, reads like a romance. Not gradually, but with the progressive speed of a prairie fire, the new gospel dethroned idols, swept away pagan strongholds, overcame lechery and lust, and brought an evangelistic fervor and newness of life throughout the entire empire.

It is to be noted that Christianity had no easy task in this conquest of Rome. Three insurmountable obstacles faced the gospel in this attempted conquest, and no human power could ever have overcome these difficulties. The first of these is found in the type of men who preached the gospel. These men were utterly unacceptable to the Roman, as the preachers were generally unlearned men of a despised and subject race. The Roman was the proudest man that ever walked this earth. Despising all lesser peoples, he relegated the Jews to the lowest place in the human scale. Since Israel had never accepted the Roman yoke and was in constant rebellion against its power, this hatred could be easily understood. No Roman god was ever worshipped by the men of Israel, and their constant rebellion kept the empire in a state of turmoil. So when a group of this despised race, dispersed through the Roman Empire by early persecution, came preaching a new gospel, there was not one human chance in a thousand that their ministry would ever succeed.

The second obstacle was in the presentation of the gospel itself. The new message consisted of an offer of salvation through submission to a low-born Jew, who claimed to have had no earthly father! To add to the ignominy that the Roman would ascribe to such a birth, this lowly and humble man had died a death of legal shame upon the gallows of Rome. Gibbeted in the scornful eyes of the jeering populace, He died

under such circumstances as would make Him unusually abhorrent to the Roman citizen.

The third obstacle to the progress of Christianity was found in the nature of that gospel, which aroused the hatred and the antagonism of the Roman psychology.

This gospel humbled men's pride, and pride was the chief characteristic of the Roman character.

This gospel struck at the roots of sin, and the Roman loved the fleshpots of physical enjoyment.

This gospel demanded a life of self-sacrifice and labor, and the Roman had slaves to wait upon his every need.

This gospel was exclusive, brooking no rivals, and the Roman idea of religion was to accept all of the gods there were! So the conquering Roman simply added to his pantheon, all the deities of every conquered race.

The drama of the conquest of Rome in the face of these three obstacles, thrills the heart of every reader. It causes the pulse of the student of those days to speed with strange exhilaration as he reads of that noble company who wrought so mighty a transformation in history. For as there were three obstacles the gospel faced, there were also three reasons for its success.

The first reason for its success can be summed up in the one word, "Pentecost!" These men did not preach their gospel of redemption in the power of the flesh, or in the gilded phrases of polished intellect. They came speaking with the Holy Ghost and with power. No other explanation could ever have been offered for their amazing success than this simple explanation that God has given in His Word.

The second reason for the success of this campaign of conquest was found in the zeal of the people. The whole history of first century evangelism could perhaps be summed up in the single phrase, "Each one won one." Coming out of pagan darkness into the glorious light of the liberty of the sons of God, men to whom the gospel was novel and new almost died of the desire to pass it on and tell it to others. No law could be passed stringent enough to shut their mouths. No torture could be devised sufficiently horrible to hush their testimony. They laughed at death and despised the cross and the stake in their happy, earnest effort to win others to Jesus Christ. When ten were slain, a hundred took their place. When the hundred died, a thousand sprang from the blood-reddened sands to die in turn, in the hope that their testimony might be sealed with an evidence of their sincerity.

The third reason, however, and the one, perhaps, that had the most effect upon the darkness of pagan Rome, was that the new gospel brought a certainty of immortality. From the time of Abel until the resurrection of Jesus, all men had indeed been echoing the cry of Job, "If a man die, shall he live again?" There was no positive assurance, no affirmative answer, no acceptable evidence, in the wisdom of any of the ancient teachers. It has been conceded by students of philosophy that human wisdom reached its apogee in the teachings of Socrates. When this mighty man of unlimited intellect lay dying from the hemlock cup, the disciples that surrounded his bed asked him, "Master, shall we live again?" It is a sad fact, remembered by all students of his life, that this wisest of all men could only say, "*I hope so*, but no man can know."

In those dark and gloomy days, a funeral was the most dismal and painful experience through which a family had to pass. They buried into the cold, unfriendly earth the rigid form of one whom they long had loved. They had no assurance that the living and the dead would ever meet again. But suddenly, into that hopeless age, there came a company of ardent believers who had as the heart and core of their gospel, "*But now is Christ risen from the dead, to become the firstfruits of them that sleep.*" Martyrs, dying under a form of execution that was the most horribly painful debased ingenuity could devise,

made the earth ring with their laughter and their songs of praise, because of their certainty of immortality. This bright and holy assurance so shook the complacency of Rome, that when Rome officially became Christian, under Constantine, the transformation was wrought almost entirely because of the teaching of the resurrection of Jesus Christ from the dead!

There is no such thing as Christianity apart from the physical resurrection of the Son of God. In the fifteenth chapter of I Corinthians, Paul the Apostle gives us a résumé of the gospel that was supernaturally imparted to him by the Holy Ghost. In this paragraph, Paul says that the gospel which saves men from sin was one which he had received and which he in turn imparted to all of his hearers. To his gospel there were two propositions: "That Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

The rest of the paragraph is occupied with the unquestionable evidence of the fact of His resurrection, namely, that not only one man had seen Him alive after His death, but also twelve witnesses corroborated the evidence of this one man, whose name was Cephas. To make the case doubly sure, after that He was seen by more than five hundred witnesses at once, of whom almost all were alive at the time when Paul was writing, and could substantiate the fact set forth in this testimony. This brief summary of the gospel states that we are saved if we believe that Christ died for our sins . . . *and rose again from the dead.* So essential is this fact of the resurrection to the establishment of the deity of Christ and His subsequent power to save the sinner, that in the famous reference in the tenth chapter of Romans, salvation is promised to those who confess Christ as a Saviour and believe that "God raised Him from the dead."

The entire globe today is dotted with Christian churches. Every day of the week, and almost every hour of the twenty-four, somewhere a devoted company of His followers are raising their voices in united song, commemorating His death and His resurrection from the dead. There is today in all civilized peoples the certain hope of immortality. In every race where Christ has been preached, there are transformed lives of innumerable believers, all of which show that the resurrection was a glorious historical fact.

Driven to accept this fact or explain it away, the bitterest volleys of infidelity and higher criticism have all been aimed at this foundational doctrine of the Christian faith. This method of attack, of course, is no less than intelligent on the part of those who would destroy the reality of Christianity. For if the grave could not hold the Lord Jesus, His every claim to deity is proved.

Various explanations have been advanced by noted critics to explain away the resurrection of Christ, but facts are stubborn things, and the teaching of His resurrection is founded upon evidence that proves it to be a fact. It will be impossible, in the scope of so short a chapter as this, to exhaust this subject. This is not intended to be a complete apologetic for the resurrection of Jesus, but rather an application of this gracious fact to the certainty of life after death. If Christ did not rise from the dead, then we rise not. But if Jesus did in very truth come forth in a literal resurrection, then we also who believe in Him as Saviour and Master shall also rise to live eternally in our new, or resurrection body. So we will devote a few paragraphs to the study of these explanations of the resurrection that are offered as critical evidence to disprove its reality.

(*a*)

The first theory offered to weaken the case of Christianity and assail the credibility of the hope of everlasting life, is that which is advanced by the eminent Strauss. Driven to accept the fact of

the resurrection of Jesus Christ or else credibly explain the phenomena consistent with the resurrection, this great scholar took refuge in the theory of resuscitation. The explanation offered was that Jesus did not die on the cross. His body, racked by unbearable pain, was unable to sustain consciousness, and the Lord Jesus fainted. So deep was His faint, it was mistaken for death, and His body was delivered to be embalmed. The cold of the tomb and the aromatic spices used in the saturated bandages revived Him. Having recovered from His faint, He came forth to be seen of men, who mistakenly supposed that He had thus been raised from the dead.

This theory is also held by the followers of Mrs. Eddy. Her statement of the episode of the cross is found in these words: "Loving hands of His disciples took the fainting form of Jesus down from the cross." Mrs. Eddy develops this theme to show how He lay in the tomb for three days and three nights, demonstrating the power of divine science until He came forth in a resuscitation. The fact that this makes of Him a deceiver and falsifier, in that He definitely stated that He had risen from the dead, apparently makes no difference to those who follow Mrs. Eddy. Her words and statements are accepted by them as superior to the records of the Scripture. The bald statement made by this deceiver, that the disciples of Jesus believed He was dead while He was hidden in the sepulchre, is a refutation of the very basis and predication of Christianity.

Like most of her ideas, this was not original with her, but came from the fruitful mind of the critic, Strauss. This, of course, robs the resurrection of its value as evidence, and denies the supernatural in the return of the Lord Jesus. The theory also contradicts the clear and plain evidence of the Word of God itself. For if there is one fact in all history that can be proved, it is the fact that Jesus Christ died!

The captain of the guard, who had charge of the execution of Jesus, was a Roman centurion. This man of blood and battle, the veteran of many stricken fields, knew a dead man when he saw one. When Joseph of Arimathea went to Pilate and begged the body of Jesus for burial, Pilate replied that Joseph might have the body when Jesus was dead. Joseph stated that Jesus was dead already, but Pilate laughed him to scorn, saying that a man under crucifixion did not die thus quickly.

Upon the insistence of Joseph that Jesus was dead, the Roman governor called in the centurion who had command of the execution. In plain, blunt, unmistakable diction, this man of war stated, "He is dead." Instantly, without any further question, Pilate ordered that the body should be delivered to Joseph and his company. The governor had implicit confidence in the ability of this Roman captain to discern death when he stood in its presence. Certainly we have no better authority than this soldier in our generation, so far removed in time and experience.

More competent writers have dwelt largely upon the medical value of the evidence in the "blood and water" that flowed from Jesus' side when the spear-head pierced His flesh. This separation of the elements of the blood, which occurs only after death, and death of a certain type, has been dealt with largely in many apologetics, so we pass it here with a simple reference to the fact of a physical death from a ruptured heart.

If Jesus Christ did not die, we are faced with so many unanswerable questions that confusion is worse confounded, and intelligence is balked in her attempt to understand the mystery of the life of Jesus. In the first place, the tomb of Jesus was sealed with the stamp of the authority of Rome. An armed guard paraded before that resting-place. Under the authority of their orders, if a tired man so much as rested for a moment, leaning against the stone that bore the seal of imperial Rome,

he would have been slain on the spot! In all Galilee, there was no man of sufficient daring to brave the might of Rome and rupture that seal, that he might roll the stone away. Some power that was more than human laid those veterans of Rome immobile on the soil and swept aside that sealing stone, and the body of Jesus came forth. Certainly no man just recovered from a three-day faint, weak with the loss of blood, and with his strength dissipated by suffering and fasting, could have thrust aside that heavy stone and come forth unaided!

If Jesus merely fainted on the cross, how was He revived and afterwards preserved? Under the anguish of that abominable torture, His body would have been twisted, His bones dislocated, and His flesh marred almost beyond healing.

How was His life preserved?

How was it spent in the years that followed His resuscitation from His faint?

It is absolutely incredible that the Man who raised the dead and turned the water into wine, could have walked the earth for another five or ten or thirty years and have been utterly unheard of and unsung. The voice that called forth Lazarus from the tomb would have been heard throughout the entire then-known world, had Jesus been resuscitated to live another period of time.

If Jesus did not in actual fact die upon the cross, when and where was His demise? Did He die a natural death in some unknown and forgotten bed? Did He die by accident? Could disease or old age have conquered the One Who was Himself master of the forces of nature, and lord of very death itself? The only manner in which Jesus could have died was by a voluntary dismissal of His spirit. When the Word of God says that He bowed His head and cried, "It is finished," *and dismissed His spirit,* we have the only acceptable description of the death of such a man as was the Son of God.

Then also we remember that Jesus after His resurrection from the dead appeared to John in the Patmos vision and said, *"I am he that was dead,* and am alive forever more." Every writer of the New Testament Scripture, in plain English, is a bald-faced liar, if Jesus Christ did not die on the cross! And if the death of Christ was not a fact, we are faced with so many unanswerable questions that Christianity becomes ridiculous rather than sublime. But if Jesus did die and the dead body was laid in the grave, then the thirteen subsequent appearances recorded in the New Testament are proof of His resurrection from the dead.

(*b*)

Perhaps because of these difficulties, another great critic, Klein, advocates the "spirit theory." Klein concedes, on the basis of the evidence, that the end of Jesus' earth-life was a literal death. A dead body was laid in a physical grave, following the tragedy of Calvary. Admitting so much to be fact, Klein then departs from the evidence so far as to say that what men thought was a resurrection of a dead body was but the "spirit" of Jesus, appearing to men like a telegram from God!

There is something highly conclusive about a telegram. We may sometimes question the veracity of a letter when it is received through the mail; but when some friend or loved one goes to the trouble of sending a telegram, we generally hold the contents to be authoritative. But in the case of Jesus, if this was His spirit appearing as a telegram from God, God's character was so far degraded that His telegram was a falsification of fact.

One of the beholders of the risen Christ did indeed think that He was a spirit, and to allay that suspicion, the risen Saviour said, *"I am not a spirit;* touch me and see. Does a spirit have flesh and bones as I have?" This theory of Klein's is like the theory of Strauss to this extent; it also raises more questions than it answers!

The evidence is conclusive that the tomb was empty.

Who, then, got His body?

The disciples? Then they are deceivers all, for the Word of God says that "with great power gave they their testimony to the resurrection of Jesus from the dead, and great grace was upon them all." We do not believe that the grace of God comes in blessing upon prevaricators and false witnesses.

If the Jews got the body of Jesus, then why did they not later produce it? It would have been so simple to crush Christianity in the hour of its very inception, had they been able to produce the dead body of the crucified Saviour. The reader will remember that Christianity was based upon the fact of the resurrection of Jesus as a demonstration of immortal life. Had His enemies removed this body, then when the apostles began their preaching and teaching of the resurrection, they would have been confounded by the production of that dead body, disputing their testimony.

There is also one bit of evidence introduced into the record that we have always thought deserved more attention than has been paid to it. That is the simple statement that when the two apostles looked into the grave, they found the body gone, but that the bandages were lying in place, and the napkin by itself. Every student of ancient customs of burial will at once see the significance of this simple statement. When a body was prepared for interment in those days, they had a special technique of embalming. Linen bandages were saturated in a solution of aromatic spices. Each finger in turn was wrapped, and then the palm and hand were bandaged up to the wrist. These bandaged fingers were then drawn together, generally with the thumb folded over the palm. Then a greater bandage was wrapped around those fingers which were thus covered, so that in no place did flesh touch flesh. This larger bandage was then continued about the arm, up to the shoulder.

When each hand had been treated in this fashion, then each foot and leg was likewise wrapped. Then a great bandage was wrapped around the body up to the neck. The bandaged arms were brought together over the bandaged bosom, and again wrapped. The legs and feet were brought together and swathed in one encircling cloth. Then a great square cloth, called the napkin was folded in a triangular fashion to encase the head separately. After the third day, the fluid on these bandages was renewed. Generally ten days later a second renewal of the fluid, and thirty days later, the final saturation consummated the process of embalming. All those who have assisted at the unwrapping of mummies from antiquity will, of course, be familiar with this technique.

Let us now stoop and gaze into the empty crypt where the body of Jesus had been lying. Looking over the shoulders of these two amazed apostles, we are likewise astounded to see that the body is gone, *but the bandages are undisturbed.* Like empty cocoons, from which the butterfly has flown, the fingers bandages retain their shape. The bandages that had encased the toes, the arms, and the legs, are all in place, undisturbed, and the face cloth is the requisite number of inches off by itself. Is this black magic? Is this some occult, mysterious, demon-inspired wonder for the display of weird power? Not so! This is evidence that, by the miracle working power of the Spirit of God, the Lord Jesus Christ *did rise from the dead.*

(*c*)

The only other theory that we need here dwell upon, is the equally impossible "vision theory" of Renan. Briefly stated, Renan's idea was that hysterical women went to the tomb, expecting a resurrection, and had an hallucination. This theory obtained a widespread hearing and gained many adherents when it was first propounded. In fact, it might still be widely heard today, if it were

not for the weight of evidence opposing it. Even a casual examination of the records will show that the women who went to the tomb of the Lord Jesus on that first Easter morning *were not expecting a resurrection!* On the contrary, they went to embalm a dead body. Unquestionably, they carried with them the pots and vases of aromatic fluids, and their hearts were heavy with the burden and the need of a sad duty that must be performed. So far were they from expecting a resurrection, that as they journeyed down the road they murmured among themselves, saying, "Who shall roll away the stone for us?"

It would have been impossible to have renewed the fluids on the encasing bandages unless that stone were removed from its place, and the women were fully conscious of this fact. So great was their amazement when they found the grave empty, that all save one departed in wonder and awe, not having seen the form and the figure of the risen Saviour. The first appearance of the Lord Jesus was to Mary, who stood outside the sepulchre, weeping and looking within, pondering over the disappearance of what she had last seen as a dead body. Therein she saw the angels, who queried her as to the cause of her grieving. When asked why she wept, Mary's reply was *not* that the Lord was risen, but that someone had taken away *His body* to a place unknown. Then, turning about, she saw Jesus standing near her.

So far was she from expecting a resurrection, that she did not recognize the risen Saviour at first sight, and presumed that He was one of the gardeners who had the care and oversight of the grounds. To this supposed gardener she said, "Sir, if you have borne Him hence, tell me where thou hast lain the body, and I will take it away." Certainly this is far from the background sketched for us by Renan, which is that of "hysterical women expecting a resurrection."

Peter and John, who were the first of the apostles to arrive at the tomb, were neither hysterical nor expectant in their hope of a resurrection. Their testimony is that they saw the grave empty, the body gone, and the grave clothes lying undisturbed!

Further proof of a lack of credibility in Renan's "vision theory" is found in the record of the two disciples who walked the road to Emmaus. They journeyed seven miles in His company and never once recognized the risen Lord. Only in the familiar act of breaking bread, were their eyes opened to His identity. On the swift journey back to the city, they chided themselves, saying, "We should have known Him from the very moment that our hearts began to burn with interest, as we listened to His words."

In the New Testament there are recorded thirteen appearances of Jesus after His resurrection from the dead. On one of these appearances, more than five hundred credible eye-witnesses saw Him at the same time. It is folly to suppose that five hundred independent witnesses all suffered the same hallucination at the same instant. Climaxing with the thirteenth appearance, this "hallucination" *suddenly* ceased with His ascension into heaven. This is contrary to the law of hallucination. Hallucinations either increase at constantly recurring intervals until insanity is the result, or they diminish at wider intervals until a recovery is complete. Here, now, we have the odd argument that five hundred people had a climaxing hallucination, and that all these hallucinations of resurrection suddenly ceased after the ascension of Jesus into heaven!

No shrewder mind ever existed than the analytical, reasoning mind of Saul of Tarsus. Armed with the authority of the law and carrying with him the power of the Sanhedrin, he journeyed about the ancient world, blasting the churches of Christ and imprisoning all who dared to praise His name. Was Paul hysterical when on the road to Damascus he saw the risen Christ? The independent evidence that

Paul brings to the resurrection of the Lord Jesus would, by itself, be unimpeachable testimony in any court of law. Added to all the foregoing, it is but the cornerstone that caps the pyramid of fact, all of which shows that the resurrection of Jesus Christ is an indisputable historical event.

(*d*)

In the fact of the resurrection of Jesus, we have an explanation of all the perplexing episodes of New Testament times. We are often asked a very common question, "Who changed the Jewish Sabbath to the Christian Sunday?" The answer is simple. Jesus Christ accomplished this transition. For fifteen hundred years, the children of Israel had been under the law that God had given to them for their observance. This law was never given to the Gentile races, but was uttered for Israel alone. He, with the strangers who sojourned in his land, and who thus lived under his law, were under this admonition: "Remember the sabbath day to keep it holy."

The sabbath day is the seventh day of the week, which by our system of time is now commonly called Saturday. Nowhere in Christendom, however, do intelligent Christians, who understand the doctrines of salvation by grace, any longer observe this sabbath day. In place of the sabbath day, that commemorates the finished work of God in creation, New Testament believers worship God on the first day, commonly called Sunday.

What brought about this change? The answer is self-evident, historical, and clear. Jesus Christ, by rising from the dead on the first day of the week, gave His church a new event to commemorate. It may be well for the Jew to hold in sacred memory the finished work of creation, but the Christian worships God Almighty because of the resurrection of Jesus Christ from the dead. This symbolizes not a finished creation but the beginning of everlasting life and the certainty of immortality.

Again, we remember the cowardly eleven who fled the presence of the Saviour in the hour of His trial and death. None of His anguish was shared or lightened by the comforting hand and presence of a friend. All men forsook Him in that hour of His tragic death. Shortly after He had been crucified, Jerusalem and its environs felt the disturbing voices of certain men, who preached Christ crucified for the sins of others and risen for their justification. One of these men was arrested and brought before the council for trial. To the delight of the council, they found that this disturbing element was personified in one Peter, whose surname was Simon. They chuckled as they realized that this was the coward who had blasphemed the name of God and denied His Saviour in the hour of His crucifixion.

To shut his mouth, they said, "This time we will beat you and let you go, but if ever you preach in this name again, we will slay you." They settled back with confidence to await his surrender, but to their amazement, Peter replied, "Kill me if you want to, but you cannot shut my mouth. It is better to serve God and die, than to please men and live." In blank amazement they gaped at him, marvelling at the transition. What had changed this coward into a hero? Peter, who once had feared death, afterwards died courageously as a martyr. From whence came this courage? The explanation is simple. Peter had seen Christ rise from the dead, and by this miracle was himself made certain of everlasting life! What man cares whether or not he be slain, if he knows that he shall rise again in a life that is unending and certain?

Indeed, the resurrection of Jesus Christ is the fulfillment of all prophecy. This was the one sign on which the Son of God staked all His claims to deity. When the unbelievers demanded of Him a sign to prove that He was the Son of God, He said, "There shall no sign be given you, except the sign of the

prophet Jonah. For as Jonah was three days and three nights in the monster of the deep, so shall the Son of Man be three days and three nights in the heart of the earth." Upon this demonstration of deity, namely, the resurrection from the dead, Christ was content to rest His case.

It is true that it was upon the cross of Christ that the church was born. It is equally true that the empty tomb of Joseph of Arimathea was the cradle in which the church was nursed to maturity! If the resurrection of Jesus Christ is not a historical fact, it is our duty then to dig a new grave or to build a new tomb. In that mournful resting place we must bury, not a man, but a religion, and that religion is Christianity, *the only hope of the world!*

According to the statement of Paul the Apostle, the resurrection of Christ is half of the gospel that saves. It should be the message of the church today, for we remember again that in Acts 4:32 it is stated, "with great power gave they their witness to the resurrection of the Lord Jesus, and great grace was upon them all." This same grace would be upon every church today, that proclaimed the resurrection of Jesus with equal zeal!

The argument of the New Testament, built upon the fact of Christ's resurrection, is summarized in the fifteenth chapter of I Corinthians: If Jesus be preached that He rose from the dead, how can any man say there is no resurrection of the dead? If Christ is not risen, we do not rise. But now Christ *is* risen from the dead, to become the first fruits of them that sleep. In the day when the trumpet shall sound and Christ shall return, *the dead in Christ shall rise!*

In the face of these facts, and in the glorious light of the historical assurance of the resurrection of the Son of God, we have an evidence for immortality that cannot be disputed. One Who died and was buried, again walked the earth in a glorified body—sharing the life of men. He sat and stood, ate the bread and meat of living men, and talked in a voice that natural ears could apprehend.

If the dead are alive, they may, in God's good time, return. By the same reasoning, One Who *did* return has established beyond a reasonable doubt that His teachings concerning eternal life are truthful and real. He has also established the case for immortality by the physical fact of His own resurrection from the grave.—*H. R.*

All That a Man Hath

"All that a man hath will he give for his life." A man who had committed a crime said this as he sacrificed a very precious possession to save himself. "It is in the Bible," so he argued, "and it must be true."

But it is not true. Many things a noble man will not give for his life. He will not give honor. Men, and women, too, have lost life to save honor. He will not yield truth to save his life. Times have been when a saving lie seemed so easy and proper. And yet there have been people who scorned a lie to save a life. Better an honest dead man than a living liar. We could name a long list of things which an upstanding, God-fearing man will not give to keep his body breathing. "But the Bible says so." If it is in the Bible, it is true. We believe that. But look again. Who said it? Satan said it. (Job 2:4). Satan always lies, and is the father of them. When we quote Bible verses, let us be certain that we quote correctly.

We take one conspicuous case to emphasize a truth, to wit: it is a great thing to know the Bible so thoroughly that we will get its meaning correctly, otherwise we will be led a long way wrong.—*Presbyterian.*

Both Communism and Fascism mean the abolition of liberty—political and individual and the substitution of despotism.—*William Randolph Hearst.*

The Light of God's Word

IN THE concluding chapter of this inquiry, it is with gratitude that we enter at last into a realm of evidence in which positive assertions can be made. There is always a danger that men may be led astray as we seek to summarize the evidences of reason. The deep desires of our own hearts and the expectant hopes of our own belief may cause us to arrive at conclusions not warranted by the evidence. There is, however, one source of material that is not subject to the fallacies of human reasoning.

All of this invaluable material is found in one book, which men call the Bible. After centuries of the most microscopic type of investigation, this Book must today be accepted as unquestionable in its authority and veracity. Every flame of criticism directed for the destruction of this Book has but enhanced its glory by shedding new light upon its pages. If there is one fact of which we can speak with certainty today, it is that the Bible is a supernatural Book.

This is self-evident, in that the Bible brings to us information on subjects of which no man could speak by reason of research or natural wisdom. Beginning with things that were consummated before man or the earth were created, passing through the entire cycle of vital life to tell of eternal realities that shall never be concluded, this Book must depend upon some authority higher than man. In this Book that is the Bible, we have the only authoritative teachings concerning supernatural life that this world contains. This is, of course, to be expected, as the source of supernatural information would be a supernatural Book.

In the foreword, we read the query of Job, "If a man die, shall he live again?" We recognize the fact that there are three ways to ask a question. It is possible to ask a question to ascertain the mental content of a listener. Sometimes a question is asked in the pure search for information. All teachers, however, are familiar with the third method: that is, to ask a question in such fashion that a subject may be opened up, and allow the questioner the privilege of discoursing upon that subject. This latter method is that which was used by Job. He did not raise the question in a search for information, for he realized that his philosophical friends knew less about the subject than he himself did. Since he asked the question, we will let him answer it. In the nineteenth chapter of the book of Job we find that answer in these words:

"Oh, that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Little did Job realize, as he wrote these marvelous sentiments, that his words *would some day be engraved in a book!* These words of Job have become more lasting and eternal than they would have had they been graven with an iron pen in the rock, as he yearned to write them. Being written in the Word of God, they will live as long as man walks the face of this earth. No honest reader can ponder these words and come to any other conclusion but that this paragraph does teach immortality. The simple statement, "After the worms have destroyed my body, yet in my flesh shall I see God," can only be interpreted to mean that Job looked forward to a resurrection from the dead.

It shall be the purpose of this final

chapter to attempt a summary of all the evidence of the Scripture, in order that we might establish on the basis of unshakable proofs the continuity of life after death. In so doing, we shall also answer many questions. As the preceding studies have made annihilation of life highly improbable, the present study will show that in the policy of God, it is utterly impossible. Every life that ever has been will also continue to be. Every error of thinking concerning the condition of continuing life is carefully and successfully refuted in the clear statement of the Bible.

I.

We are living in a day of a revival of interest in the old fallacy that was commonly called "soul sleeping." Adherents of this school of philosophy teach us that when the body dies, the soul sleeps in the grave with the decaying body until the time of resurrection. For their Scriptural authority, teachers of this false doctine base their claims on three passages:

"The dead praise not the Lord, neither any that go down into silence." Psalm 115:17.

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Ecclesiastes 9:5.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2.

The introduction of such limited Scriptural evidence is, to say the least, intellectually deficient, and to say the most, it constitutes scholarly dishonesty. The first law of Biblical interpretation is that "passages which are obscure or difficult to understand must be interpreted in the light of those Scriptures which are clear and explicit." There are literally scores, if not hundreds, of clear and easily understood paragraphs of the Bible that refute the error of soul sleeping.

It is true that Ecclesiastes 9:5 does say, "The dead know not anything." However, if it is true, as the Scriptures maintain, that at the phenomenon of death only the body dies, then this paragraph simply refers to the dead body. We agree with this statement that the dead and decaying body has no consciousness of things that have been or things that are, but we hold that it is dishonest to cite this as an evidence of *soul* sleeping. For this same writer of Ecclesiastes has not only written chapter nine and verse five, but by turning one page we read, "Then shall the dust return to the earth as it was, *and the spirit shall return to God Who gave it.*" We hold it to be mental dishonesty to quote one verse that seems to support a theory and withhold other verses which show that theory to be erroneous. The argument gains further weight from the fact that the writer of Ecclesiastes has also said, in chapter three, verse twenty-one, that *the spirit of man goeth upward,* while the spirit of the beast dies in the earth.

When Daniel states that "Many shall sleep in the dust of the earth until the time of the judgment" he does not refer to anything except the body. The phenomenon of sleep is peculiar to the flesh alone. The soul, the spirit, and the mentality never sleep, and that is why we dream. In that great study that is called the psychology of dreams, it is conceded that all dreams are the result of past experience. These past experiences may be either mental or physical, but all dreams are predicated upon some past event. When the body succumbs to the influence of sleep, the spirit or soul, in which is resident the consciousness of self, goes off on the amazing peregrinations that men call dreams. Thus in a few seconds of time a dreaming human being may re-enact twenty years of actual living.

This remarkable power of the subconscious mind (which would more properly be called the superconscious mind) is at present a field of study for

able psychologists. We can at least assert with assurance, that there is evidence that *the soul does not sleep*, even during that period when the body has relaxed the control of consciousness. Sleep is never spoken of in any sense as pertaining to any part of man except the body. Therefore, when Daniel says, "many that sleep in the dust of the earth shall awake," *he is and can only be referring to the sleeping bodies* that shall come forth in the hour of resurrection.

In the language of science, death is separation. At one moment we are alive. Perhaps a second later something occurs and the body that has been alive lies still and immobile before our view. What has happened? The doctor surveys this body and tersely says, "He is dead," but in that statement the doctor is wrong. *Only the body is dead!* The life that once inhabited that body still exists in some form, somewhere. But when the body is cut off from the soul, which is the source of life, the body is called dead. In exactly the same sense, when the soul is separated from God, Who is the source of spiritual life, that soul is referred to as dead. Death is merely separation, and at the time of the separation of the soul and the body in the experience called death, the soul escapes to a larger manner of living than is known on the face of this earth.

To summarize this teaching, and to establish this fact, let us say that the Bible consistently states that the dead are alive. We shall produce just a few records concerning the destiny of the soul that leaves the body, to answer some of the innumerable questions that are constantly challenging our attention. The first citation must be that of the dying cry of the Lord Jesus. He Who came forth from the heavenly Father, came to reveal to us the certainty of everlasting life. He also came with the purpose of showing us the way of attaining that life, and now He Himself hangs dying upon the cross!

Fulfilling every demand that the law made of the sacrifice for the salvation of sinners, He approached that point where the work that He came to accomplish was finished. With the victorious cry to His heavenly Father, "Into thy hands I commend my spirit," He bowed His head and departed this life. At once you are struck with the fact that the Lord Jesus, Who knew all there was to know concerning immortality and the life after death, did not consign Himself to the sleep of the grave. Recognizing that only His body could die and that His spirit, separated from the body, would exist in a conscious state, He committed that spirit into the hands of God.

Hanging on another cross by His side was the pitiful, bloody form of a dying thief. In the most amazing evidence of faith contained in the entire Bible, this suffering human being turned to the Lord Jesus and said, "I believe; remember me when you come into your kingdom." In words that have thrilled every reader and student from that hour to this, the dying Saviour said, "Verily I say unto you, *this day* thou shalt be with me in Paradise."

Here, then, is no time of waiting, or a long period of unconsciousness while the soul sleeps. Hanging on the cross in that dying moment, with only three hours of the day remaining, in tones of certainty that admit of no possible contradiction, Jesus the Son of God assured this dying man that he would still be alive and conscious in a place called Paradise before that day ended. There is no single citation of the Scripture that has brought more comfort and assurance to the seeker after information than this one passage. Involved herein we find the answer to every question of this nature that our heart can raise. *There is* a place of blessed life that follows our departure from this earth. In the same period of time in which we die, called, for the sake of convenience, a day, the spirit of the dying one passes on in a conscious condition to that place of blessed waiting.

Of equal importance is the clear teaching of the sixteenth chapter of Luke. Here we have the record, as given by Jesus, of the beggar named Lazarus and the rich man who is called, in classical writing, Dives. It has been objected by some critics that this story is but a parable and cannot be submitted as evidence. We would remind the reader, however, that this record bears no similarity whatever to a parable. Parables generally begin in some such words as these, "And he spake unto them a parable, saying . . ." This record begins with the very definite words, "Now there was a certain rich man, and a beggar named Lazarus."

If this account is a parable, it is the first and only parable in the Scripture where proper names are introduced. For the sake of the argument, however, while believing that it is an historical instance to which the Saviour is referring, we will consider that it is a parable. We then ask the question, "What is a parable?" A parable is an illustration that seeks to clarify an obscure truth. To be true to its purpose, a parable must be accurate in all of its details to the event that it portrays. If this is a parable, its teachings are simple and clear. They may be summarized as:

(a) There is a life after death.

(b) That life is lived in a conscious condition.

(c) In that life, the lost and the saved are eternally separated.

(d) The lost carry with them some memories of their earthly experiences.

II.

The most comprehensive single paragraph of Scripture that deals with the assurance of immortality is found in II Corinthians, the fifth chapter, the first eight verses:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

This paragraph starts with assurances of absolute certainty. "For we know" is as dogmatic and definitely positive as human speech can be. The thing that we thus know is that when the soul leaves this present habitation, there is a spiritual body for the soul to occupy in the eternal heavens. In veritable truth does the apostle say that in this body we groan. We groan from the hour of our birth until the time of our departure. We groan when our stomachs are empty and the pangs of hunger ravish our system. We also groan when we eat too much and suffer the consequences. We groan when we get our teeth; we groan again when we lose them. At almost every movement of the body, we are apt to come in violent contact with some sharp object, and groan again!

We can readily see that it will not be a very great loss when we lay aside this groaning form for one that is no longer susceptible to pain. So the figure of speech that is used here is the common and familiar figure of clothing. Inhabiting this earthly sphere, the soul is clothed with a body adapted to the conditions of earth living. When the soul has outworn this fleshy suit of garments, it casts that suit aside and leaves this physical world. In that new spiritual realm the soul does not wander naked, but the divine Tailor has already

measured the soul for a spiritual garment that is awaiting the coming of the released soul.

So the summary of the matter is in these words, "While we are at home in the body, we are separated from the Lord." But in the instant we leave this body, we are present with Christ. The important question must then be, "Where is Christ? Is He asleep in the dust of the earth?" Not so; His body was raised from the dead, ascended into heaven, and now shares the throne of God on high. So, then, if Jesus is in heaven, occupying the throne of God, and if at death we are instantly present with Him, the conclusion must be that *the dead who die in Christ are in heaven with Him.*

We remember a recent conversation with one who delighted to call himself an atheist, who insisted that this entire paragraph was scientifically impossible. Setting out to demolish this record by what he was pleased to term "reason," he said, "In the realm of science, light is the fastest thing that is known. Traveling at the rate of 189,200 miles a second, light speeds across the void of sidereal space at the highest velocity that anything may attain. According to the Bible, heaven, where God lives, is somewhere out beyond the farthermost star. We know that some of those stars are so far distant from this earth that it takes light not only hundreds, but thousands of years to journey from those stars to this earth. How, then, can a soul leave this body, and be *instantly* in heaven, out beyond the farthest star?"

Having dabbled somewhat in science ourselves, it was a simple matter to answer him, saying, "A man may logically reason from a false premise to an incorrect conclusion. The weakness of your argument lies in the fact that your premise is wrong. Light is not the fastest thing we know. To illustrate this to your own satisfaction, may I ask you what is the largest star in the sidereal heaven?"

At once he replied, "Antares, with its diameter of 428 million miles."

"How many light years are we separated from Antares?"

"A little over fourteen."

"Now when I asked you 'What is the largest star in the heavens,' where were you?"

After a moment's hesitation, the gentleman said, "Why, I was right here with you."

"Oh, no, you were not," we replied, "your body was here, but where were you mentally?"

With considerable honesty, he smiled and said, "Well, mentally I was on Antares."

Thought, then, is the fastest thing we know. It takes light more than fourteen years to journey from this earth to Antares, but in the thousandth part of a second, when the name of that star is mentioned, our thoughts are on its surface, surveying such of its physical properties as may be known to man. *At exactly that speed,* the soul of man leaves the body to journey to the presence of Christ in heaven. We do not lumber through space at the pitifully retarded speed of light, but on the wings possessed by the power men call imagination, we traverse that void which does not exist to Omnipotence, and enter the presence of Christ.

Of course, the conclusions of reason, even when they are predicated upon the Scripture, are not to be accepted as inspired. Only the Word itself it infallible. But even though we restrict ourselves just to the things that are stated in this portion of the Bible, we cannot escape the conclusive teaching that the dead who depart from this life are still in a state of existence elsewhere.

III.

The next point of our investigation should be the *manner* and *nature* of that existence. There can be no other answer to this problem but the answer that is found in the Word of God. This Book teaches, beyond any question, that the dead are not only alive, but are conscious. This is implied in the conversa-

tion of Abraham and Dives, in the sixteenth chapter of Luke, which we have previously cited. Having read those verses, the reader will remember that when the doomed Dives requested relief from Abraham, he was sadly informed that such was impossible to grant.

Dives then said, "I pray thee to send Lazarus to my father's house, for I have five brethren, and the testimony of Lazarus may keep them from this place of torment." To this request, Abraham made the simple reply, "They have Moses and the prophets; let them hear them."

Our interest seizes upon the suggestion of this paragraph at once. Abraham died some five hundred years before Moses was born. The first of the writing prophets was Samuel, who came along almost a thousand years after Abraham had left this earth. The last of the writing prophets was Malachi, in whose day Abraham had been but a memory for some fifteen hundred years. How, then, did Abraham know of books that were written centuries after his death? The conclusion seems not only simple but plain. When Moses arrived in paradise and met Abraham, we can readily understand that with great interest, Moses might perhaps say, "I wrote a book about you. I named that book Genesis, and it is part of what is now called the Pentateuch."

When Samuel, Isaiah, Daniel, and Jeremiah in turn arrived at the place of blessed waiting for the resurrection of the dead, which would give to them their eternal condition, they may each in turn have said somewhat the same thing. This clear implication of the consciousness of the dead cannot be lightly set aside, especially as the same fact is expressly stated in innumerable places in the Bible.

The first instance of this exact statement may be found in Revelation 6:9-11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

According to this statement, the souls of the martyrs are not sleeping in the dust of the earth, but are in a conscious condition in heaven, behind the altar of God. When they cry with a loud voice, they exercise that conscious intelligence that functions in speech. White robes are given them, so they must have some semblance of form on which to drape those garments. They are in a condition of rest, which must continue until the long record of martyrdom is finished, but they are both *alive and conscious.*

Another instance is seen in the seventh chapter of Revelation, verses nine to seventeen. Before the throne of the Lamb in heaven, John saw an innumerable company. This multitude was so vast that there was no method in Greek writing for expressing the concrete number. These also were gifted with conscious articulation, and praised the Lamb for salvation. These tribulation saints were not sleeping in the dust of the grave. They were before the throne of God, laboring in His temple day and night. No longer were they subject to the common tragedies of earth; beyond the reach of hunger or thirst, they wanted for nothing, in the happiness of their conscious existence.

Again we see this same blessed fact set forth in Matthew 22:31 and 32, in the famous controversy with the Sadducees, who claimed that there was no resurrection. They sought to confuse Jesus with the hypothetical question of a woman who had seven husbands on this earth, each of whom died in turn. Finally carried away by death herself, the question arose whose wife this woman should in the resurrection. The simple answer of Jesus spoiled their

analogy, when He replied that in the resurrection there is no place for marriage, but that the risen dead are sexless, as are the angels of God in heaven.

Then turning upon them the force of their own question, he reminded them that long after Abraham, Isaac, and Jacob were dead, Almighty God had said to Israel, "I *am* the God of Abraham, Isaac, and Jacob." The verb is in the present tense, not the past. He did not say, "I *was* the God of Abraham, Isaac, and Jacob," but rather implies in this direct statement that these three patriarchs are now as eternal as God Himself, in that they have entered into His life.

This same fact is again conveyed in I Thessalonians 5:10: Jesus Christ having died for us, whether we wake or sleep, we live again with Him. The analogy employed of waking or sleeping is much clearer in the Greek text, where it is given as a figure of living or dying. As we *walk* with Christ in our present earthly life, so in the life to come we shall also *live* with Him.

Without seeking to exhaust the subject, we would close this brief suggestion by saying that the Scriptures contain such positive assertions of conscious existence after death that even so successful a Christian as Paul the Apostle, counted death as a better state than the continuity of life here upon the earth. In the first chapter of the Philippian Epistle, the great apostle is writing concerning the yearning of his own heart. Torn between two desires, he knows not which way to turn. To stay on this earth and continue his ministry is best for his beloved converts, but for himself he says that to be with Christ "*is very far better.*" There can be but one interpretation to this positive and definite statement. No successful Christian minister would desire to surrender the joy of his present ministry for age-long sleep in the grave. But all of us feel with Paul the Apostle that we would gladly surrender even the happiness of our present service, for the greater delight of conscious entrance into the presence of Christ.

So then, we might summarize all this by saying:

(a) That the dead are alive, inseparable from God and the Lord Jesus. In proof of this, we cite Romans 8:38-39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

(b) That their spirits are with God. In this connection, we quote Hebrews 12:23: "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

(c) That there is a paradise for the conscious spirits of the redeemed. This may be established by II Corinthians 12:4: "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Concerning this paradise, there is not much that we can say, as the Apostle Paul here tells us that there in the presence of God he saw unutterable things, concerning which there is no law of human speech that would convey a description.

In that future life with God, it is also evident that the blessed dead, who there await the resurrection of their bodies, live in recognition of each other. This has been established to the satisfaction of the thoughtful reader of these preceding pages, by citations already offered. Peter, James, and John recognized Moses and Elijah in their spiritual forms, centuries after they left this earth. All who saw the risen Saviour finally recognized Him in His spiritual body after His resurrection from the dead. The rich man in hell recognized Abraham, who also manifested recognition of this lost one. The beggar, Lazarus, had retained his iden-

tity sufficiently for recognition. And John in the Patmos vision clearly implied recognizable individuals in the vast throng of the heavenly redeemed. When David said of his son, "He cannot return to me, but I can go and be with him," he also implied the fact of such recognition. Every Scripture passage that bears upon this subject contains the blessed assurance that we shall recognize each other in heaven.

So great is the mercy and grace of God, however, we will never miss the absent ones whom we have loved on this earth. For the comfort of our hearts, God has said in Isaiah 65:17, "Behold, I create new heavens and a new earth, and the former shall pass away, and shall never be remembered, saith the Lord God Almighty." Those whom we love and meet again in glory, we shall recognize. Those whom we have lost shall not bring sadness to dilute our heavenly joy, for in the great wisdom and kindness of God, He has promised to wipe out the very memory of everything that could cause a shadow upon the brightness of the heavenly life.

The evidence from this source would not be complete without a reference to the words of Jesus in the fourteenth chapter of the gospel of John. What Christian heart has not sung to the high and holy hope found in these words, "In my Father's house are many mansions; if it were not so, I would have told you. Where I go ye cannot follow, but I go to prepare a place for you." The Lord Jesus did not pass through death and into life that He might prepare a place for annihilated souls!

The very term, "in my Father's house are many mansions," is one that speaks of reality of existence. The Greek word that is here employed is an odd little word, "mone." In the discoveries of papyri that brings to us an illuminating flood of light from the ancient Koine records, we find this word, "mone." It frequently appears in the correspondence and transactions of the people: It is a word often met with in the records of the law of that day. Its use seems to have been restricted to real estate of a habitable nature, the deed to which could be deposited with the court as bail or bonds for appearance.

Literally, our Lord said, "In my father's house there are many domiciles." These domiciles or habitations are such dwellings as the law would recognize as being of certain specific value. Thus, in the common language of His day, the Lord Jesus testifies with positive clarity to the continuity of life outside this body. Places of habitation imply a form of existence, and a consciousness of life as well. All the attempts that can be made to spiritualize this passage and twist its meaning, cannot change the clear intent of the words of Jesus. There *is* a life to follow this one —and He alone can prepare a place for those who would live again, and prepare them for the place.

IV.

A great deal has been written about what scholars and theologians have been pleased to call "the intermediate state." The use of this phrase has confused a great many people into the false thought that there is a sort of half-way station between earth and heaven, which is sometimes referred to by the title "purgatory." Nothing could be farther from the Scriptural fact than this mistaken conception of the meaning of the intermediate state.

To get this doctrine clearly before the mind of the reader, we may liken humanity to the world of botany, for the sake of a parable or comparison. In the world of the trees we note an amazing progression of conditions, *in three stages of perfection.* Early in the spring, a tiny brown bud, that holds the promise of greater things, forms on the bough. This minute round object is perfect, *as a bud.* A microscopic study of its construction would cause the mind of the philosophical beholder the utmost delight, because of the perfection and the ingenuity manifested therein. The out-

side, intricately folded and covered to shed water, and varnished with a protecting substance to shield it from the inclement elements, has equal delight to the observing eye. A bud is perfect; and no man can add improvements to the structure of a bud, as its perfection is inherent in its creation.

Warmed by the increasing temperature of advancing spring, the bud is displaced by the blossom. The eye is delighted by its beauty, as the nostrils are intrigued by its odor. The whole world puts on a mantle of rejoicing when the bud has bloomed. As a blossom, the flower is perfect. This is so well recognized in the philosophy of men, that we have an adage deriding those who would improve upon perfection. How often have we said, "He is engaged in painting the lily." No man can improve upon the structure of a flower. It is possible, of course, by wise horticultural direction, to make them larger, to produce new strains and new colors, but the perfection of the blossom is inherent. We can only bring out that which is resident therein by creation.

When the function of the blossom has been fulfilled, the petals fall away and in the place of the flower, the fruit appears. The fruit also is perfect. This is the objective toward which all nature has been working. The whole yearly cycle of the life of the tree has as its ultimate purpose the production of the thing that we call fruit. The fruit is the highest stage of perfection of this entire process of development. We would emphasize the fact that the fruit is no more perfect *as a fruit,* than the blossom was perfect *as a blossom;* it is merely that fruit is a higher stage of perfection. Exactly as the flower in its perfection was a higher stage than the perfection of the bud, so the fruit has climaxed this cycle of advancement.

In like manner, we also pass through three stages of perfection. In this earthly sphere we are clothed with a body that is perfect for the planetary conditions under which we are privileged to dwell. This body of ours would be utterly useless on such a planet, for instance, as Mercury. There, the temperature being around seven hundred degrees Fahrenheit on their warmest noondays, the blood of an ordinary human body would be exuded as a pink steam under the withering focus of those awful rays.

It would be equally preposterous to believe that this body could live under the opposite conditions of the distant planet Uranus. Out in space where the temperature sinks to hundreds of degrees below zero, the human body would quickly turn to a solid block of ice, and life would be impossible in this type of a body. But for the earthly pilgrimage on this particular planet, this body is perfect. Adapted by its Creator to meet every changing need of climate, and shaped by His wisdom to resist the natural forces of this one sphere, this body is a perfect habitation for an earthly existence. When this body is cast aside its ultimate fate is unquestioned. The Word of God informs us that the body goes into the dust of the earth, and that it there resides until the time of the final resurrection. When this resurrection occurs, the elements of the body are gathered from the ground and formed into the eternal garment which the spirit shall wear forever.

Between the time of the death of the body and the resurrection of the body the soul, however, does not wander in a naked condition through the heavenly spheres. The passage of Scripture cited above stated that "if the earthly house of our tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This paragraph also briefly states that we do not depart from this body to be unclothed, but clothed upon.

The doctrine of the intermediate state is simply this: while our soul is waiting for the resurrection of the body there is a spiritual body for the soul to occupy for that ad interim period. As this earthly body has been perfect for our dwelling here, so this heavenly body

will be perfect for that heavenly existence. That body, however, is not permanent. When the cycle of earth history has been completed, and there are new heavens and a new earth, there must be an eternal body to inhabit that new sphere. Therefore, at the time of the resurrection, an eternal body is given to the saints of God who have been redeemed by their faith in the blood of Jesus Christ.

So, then, we pass through three stages of existence, like the bud, the blossom, and the fruit. The parable may not be exact, but the conclusion cannot be set aside by any refutation from the Word of God. In the earthly body, we are a bud containing the promise of what shall be. While we wait for the resurrection in a more glorious condition, we are in the blossom stage. But when the fulness of the time has come, and the trumpet shall sound, the dead in Christ shall rise. Their bodies shall be transformed into an exact image of the glorious form of Jesus our Saviour, and in that eternal body, which is the fruit and the consummation of God's plan for men, we shall dwell with Him forever. All this is promised in the Word of God as the eternal destiny of those who believe in Christ as Saviour from sin and surrender to Him as Lord and Master.

It is a sad duty, but an inescapable one, that faces all who would honestly write on such a subject as we have been considering. It has always been true that the brightest light ever casts the deepest shadow. Thus, in the light of the happiness and the glory of the redeemed in Christ, we see the blackness of the lost condition of those who die outside of His grace. They also are alive. They also are in what may be termed a state of spirit-being. However, for them there is no paradise, no happiness, and no heaven.

Instead, for them there is the bleak and awful fate that Jesus described when He said that in the outer darkness there was weeping and wailing and gnashing of teeth!

The lost condition of those outside of Christ is simply that they are cut off from the presence of God forever, without Christ, without God, and without hope. Throughout all eternity they suffer the consequence of their rejection of Jesus Christ.

When Dives in hell lifted up his eyes to Abraham and prayed for relief, echoing down the corridors of that ghastly place of horror and anguish there came the awful cry, "Son, remember!" Whether the fires of hell are literal or figurative, we may not say, but of this thing we can be sure, hell would be insufferable if the only fire there was the fire of memory. *"Son, remember!"*

Remember the sins, the wrong doing, and the uncleanness of a wasted life upon this planet.

Remember the selfishness and the greed that shut the door of heaven in your face.

Remember the times that you rejected Christ and refused the pleading of the Holy Spirit.

Remember the prayers of the loved ones who sought by every means to bring you into the grace of Christ, that you might escape that place of torment.

Remember that Christ on the cross apparently died in vain, as far as you were concerned. So harsh and great was the obstinacy of your heart, that you could look upon the blood of redemption unmoved, and crucify to yourself the Son of God afresh by putting Him to an open shame!

"Son, remember!" are the two most bleak and awful words inscribed in the Scriptures. May God in His grace turn all of our hearts to a reception of Jesus Christ while the day of salvation and mercy still shines. May He by His power confer such wisdom upon all who read these words of truth, that by faith in the crucified Lamb of God, we too may stand in that great company which no man could number, who are before the throne of God, serving Him forever, because "they washed their robes and made them white in the blood of the Lamb."—*H. R.*

World Religious Digest

President Cardenas, Mexico, has threatened the liquor men of Mexico with Prohibition, and the National Revolutionary Party is conducting a series of radio programs against the traffic in alcoholic drink. His secretary, Señor Gonzalez, in an open letter to Mexican Catholics, declares that religious liberty to the clergy of the Roman Catholic Church is impossible. "The priests have ever been the fomenters of trouble in our midst, of disorders, and internal division. They are at this very moment guilty of high treason by inviting interference on the part of another nation." He insists that the Catholic clergy are inconsistent to an absurd degree in demanding liberties that they cannot, according to their dogmas, grant to others. "The government guarantees to everybody the free exercise of his religious beliefs. Only to mentalities such as yours is it anti-religious."—*Ernest Gordon.*

There are eleven theological seminaries maintained by the various missions in China, with a total of 240 students. About half of these students are in the North China Theological Seminary at Tengshien, the great, conservative, soundly Biblical seminary.

Gideon Bibles in hotel rooms throughout the United States now total 1,300,000, and they have been, since the depression, a source of inspiration and strength to many worried and disheartened travelers, speakers reported at a three-day convention of the New York State branch of the International Christian Commercial Men's Association of America which closed in Albany, N. Y., last month. The dramatic story of a prominent business man who was saved from suicide by the sight of a Gideon Bible in a hotel room to which he had gone with a revolver, was related by J. Herbert Rue, Merchantville, N. J. treasurer of the Philadelphia camp. Another tale of reformation by a life prisoner who dissuaded Gideons from pressing a plea for commutation of his sentence because he wished to do Bible work in the prison, was told by a Pennsylvania delegate.

According to *World Survey Service* the Lutheran Church in Russia had 230 pastors, 200 congregations and 800 churches; in 1935 there were left 18 pastors and later on 3. In 1925 there were 42 Roman Catholic churches open in Asiatic Russia and 40 priests at liberty; today, none. In the whole of U. S. S. R. there were 300 priests; today none. 14,000 churches were closed in Russia in 1935. Between 1917 and 1935 42,800 clergymen died in concentration camps, and of 55,000 priests before the revolution about one-fifth only remained. At Easter, 35 churches were open in Moscow, 75,000 persons attending.

Winona Lake School of Theology is conducted with summer sessions, only at Winona Lake, Indiana. The best known and most outstanding teachers in the theological world, from among the faculties of recognized theological institutions, are chosen. The six weeks devoted to study are divided into semesters of fifteen days each. Intensive courses are given in all the subjects of the theological curriculum, and credits are given toward graduation with the regular theological degrees. In 1936 courses were given in English New and Old Testament, Beginners' Greek, Greek New Testament, the Origin of Religion, Systematic Theology, Psychology and Religion, and Sermon delivery. Registrations showed there were 23 denominations represented and 18 states were included. The increase in instruc-

tion registered for in 1936 was 33 1/3% over that of 1935. The dates set for the 1937 session of the school are July 7 to August 11.

United Lutheran Church at a convention recently held in Columbus, O., put itself on record as opposed to what they call "spiritually destructive methods of raising money," meaning thereby card parties, dances, etc.

Within twelve large areas in Africa, it has been discovered that there are 30,000,000 people beyond the reach of existing missionary societies either Protestant or Catholic.

A tablet was recently discovered in the ruins of the ancient city of Urak. It is claimed that this is the oldest handwriting in the world, dating back 6000 years. Urak was deserted about 200 A.D. because of the lack of water in the Euphrates.

A nation-wide movement for larger use of public schools for teaching morality has been launched in Washington, under the chairmanship of Rev. William R. Moody, who is also chairman of the Board of Education of the Episcopal Diocese of Washington. Catholics, Jews, Protestants, are members of the committee, which believes that religion and morality should be taught to every pupil in the land. The churches have the teachers and leaders; the public schools have the buildings; get the two together and something can be accomplished, Dr. Moody announces.

It is estimated that 71 per cent of Protestant church members are not church attenders regularly, and only 4 per cent attend prayer meeting.

Recently released statistics show that there are in North America 95,599,302 Protestant Christians, 175,411 Sunday Schools, 2,026,737 S. S. teachers, 20,607,046 S. S. scholars. In Europe there are 110,217,875 Protestant Christians, 105,915 Sunday Schools, 794,427 S. S. teachers, 8,636,809 S. S. scholars. In Africa there are 7,904,514 Protestant Christians, 31,197 Sunday Schools, 81,522 S. S. teachers, 1,587,989 S. S. scholars. In Australia there are 7,147,118 Protestant Christians, 12,833 Sunday Schools, 91,013 S. S. teachers, 884,972 S. S. scholars. In Asia there are 6,971,124 Protestant Christians, 34,353 Sunday Schools, 107,611 S. S. teachers, 1,778,908 S. S. scholars. In the West Indies there are 1,873,216 Protestant Christians, 3,067 Sunday Schools, 19,150 S. S. teachers, 277,680 S. S. scholars. In South America there are 1,515,817 Protestant Christians, 5,512 Sunday Schools, 21,956 S. S. teachers, 287,558 S. S. scholars. In Central America and Mexico there are 257,874 Protestant Christians, 1,222 Sunday Schools, 3,497 S. S. teachers, 78,662 S. S. scholars.

There is now a complete chain of mission stations from Mombasa on the east coast of Africa to Lake Chad on the borders of the Sudan.

The third national convention of the Holy Name Society was held at Randalls Island Stadium, New York, last September. It has a membership of about 2,500,000, and more than 60,000 members were in attendance. The society settled down to a program designed primarily to fight Communism and restore respect for formal religion. On this point Cardinal Hayes declared: "The word 'patriotism' seems to be an obsolete word just now in our own country. We are informed that even in our schools and our colleges and our universities instead of patriotism, we hear the word Communism." Alfred E. Smith urged as one reason for this convention was, to "keep God in our national life."

An exchange avers that out of every 100 citizens only eight attend church on Sunday morning, and only two attend on Sunday night, and that only one-half of the children of America receive any religious instruction.

College Student Ideals

According to the *United Presbyterian* a questionnaire sent to Lutheran college students showed that a vast majority of the young women hoped and planned for a home and for children of their own, rather than for a public career. More girls than boys approved of "dutch" dating—the sharing of financial burdens during courtship. In listing the quality they considered most important in the ideal man, the majority of girls marked good looks and athletic ability as of least consideration, and morality, intelligence, financial stability, and a Christian profession as first. Ninety-three per cent of the young men interviewed registered an emphatic protest against girls smoking.

From now on, 4,000,000 subjects of the 24-year-old Maharajah of Travancore will not be barred from state temples because of "birth, caste or community." The Maharajah, striking a blow at India's ancient caste system, has just decreed that the ban against "Untouchables" in his domain has been lifted. His action was hailed as the greatest Hindu reform in 800 years.

In 1582, the English-speaking Roman Catholic Church began using the Douai-Rheims version of the New Testament of the Holy Bible. In 1749 Bishop Challoner of England ordered that the text be rewritten in line with the English of that day. Now it will be revised again.

This historic church decision was made in New York during the National Catechetical Congress of the Roman Catholic Confraternity of Christian Doctrine. The congress was attended by more than 2,000 priests and prelates, together with members of more than 100 orders of nuns and brothers.

The rewrite plan calls for a complete recasting of the New Testament in modern English. It will mean the end of "ye" and "thou," of "shalt" and "shalt not." It will be translated direct from the Latin into the accepted American idiom, without any change in meaning. 20 American theologians will begin working on the revisions at once. It is likely that the Old Testament will be rewritten, too.

The German Evangelical Church recently issued a manifesto to the Hitler government. In part it says, "It is the duty of the Christian church freely and publicly to oppose attacks upon the Gospel, without fear of man. . . . It is in this sense of duty that we speak. What the result will be we leave in the hands of Him Who has called us to His service. He has commanded it; He will take care of it."

Charles Smith, head of the American Association for the Advancement of Atheism, says he became an atheist while attending a Methodist school—Epworth University of Oklahoma City. In the library, he claims to have found a copy of "Jefferson's (mutilated) Bible." Because Thomas Jefferson was his hero, he decided to abandon the Bible as a whole. With faith in the inspiration of the Scriptures destroyed, it was only a matter of time until Christian belief was completely gone. In compiling his "Bible," Jefferson eliminated almost everything except the words of Christ.—*Defender.*

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people ever received the Gospel except at the hands of an alien. —*Southern Christian Advocate.*

Dr. Temple of the British and Foreign Bible Society, writes: "When I observed to Mme. Chiang Kai Shek regarding the heavy load of responsibility which she and her husband, the President of China, were carrying, she replied that the secret of their composure was an hour every morning spent by them together in Bible reading, meditation and prayer.—*Sunday School Times.*

Since repeal New Hampshire's county houses of correction throughout the state have been overcrowded and the authorities have notified the courts that they cannot take care of any more commitments. In the capital of West Virginia arrests for drunkenness have doubled within the past year. Virginia records the largest prison population in the history of the state, with arrests due to liquor, increasing from 59 to 330 per cent in the largest cities and towns. When the Eighteenth Amendment went into effect it closed the doors of 177,790 saloons. Since repeal 437,000 saloons have opened their doors. Do you know that in the first year of legalized liquor, the consumption of milk declined over 37,000,000 quarts in the United States and in the second year 59,000,000 quarts?—*Wesleyan Christian Advocate.*

There are 10,000 villages in America without churches; 30,000 without resident pastors; 30,400,000 children under twelve who are receiving no religious instructions.

At Shanghai, during the last two years, more than 300 prisoners have been converted through the Bethel bands meeting. One of those converted is now an evangelist. Hundreds of Bibles are distributed. At the Bethel hospital one old woman successfully operated on for cancer, returned every Sunday for the church service, "always bringing a long string of people with her to hear the Gospel."

J. Edgar Hoover, America's student of crime, tells us that 12,000 human beings annually meet violent deaths at the hands of murderers; that there are robberies far in excess of 100,000, that 1,500,000 suffer each year from major crimes alone; that slightly less than 1,000,000 responsible for this horrible condition is the flower of the nation, boys and girls still in their teens; and if we are to survive the years that lie ahead and continue to lead in world affairs, there is no other course than to strengthen substantially the ideals of youth.

In 1927, the United States contributed to the work of the Church $833,000,000 and to armaments $680,000,000. In 1933, contributions to the work of the Church had dropped to $550,000,000, while the armaments bill had gone up to $788,000,000.—*New Outlook.*

More than a century ago the great historian Macaulay stated: "Your republic will be pillaged in the twentieth century, just as the Roman empire was by the barbarians of the fifth century, with this difference, that the devastators of the Roman empire came from abroad, while your barbarians will be the people of your own country and the product of your own institutions."

There is hope for settlement of the long-standing differences between the German Lutheran Church and the Nazi government.

Such is the feeling of leaders of the moderate Lutheran wing in Germany who were in New York to attend sessions of the executive committee of the Lutheran World Convention. The group, headed by Bishop August Marahens, chairman of the Lutheran Church Council of Germany, declared that only a faction in the Nazi party, and not the Hitler régime itself, had claimed the right to control the church.

Presbyterian Secessionists, the group of Presbyterians who are protesting against Modernism in the Presbyterian Church, recently elected J. Oliver Buswell, President of Wheaton College, as their moderator, to succeed J. Gresham Machen. They have now 103 ministers in 23 states and five foreign countries, also 60 regularly constituted congregations in 16 states, with other groups in process of formation.

The Colombian Parliament has deleted from the Constitution articles which declared the Roman Catholic Church was the Church of the nation and which put in its hands all public instruction.

Mohammedanism at present is sending missionaries into various parts of the world. In America they are working especially among the Negroes. There are today 75 Negro Mohammedans in Chicago, 400 in Pittsburgh, and there is a Negro mosque in Dayton, Ohio. The *Negro Journal of Religion* says that the 7,000,000 Negroes in America who are totally unchurched, are the hotbed for all sorts of "isms," and the problem of both white and black people.—*The Intelligencer-Leader.*

A French philosopher says that from the fifteenth century before Christ to the nineteenth century after Christ, that is covering thirty-four centuries, there have been 227 years of peace over against 3130 years of war. During that time eight thousand treaties of peace have been signed, many of which have been written in terms which describe the "peace" as being eternal or perpetual.

There is a great movement to unite all Protestant Churches in France, especially the Reformed, Free and Wesleyan Churches, into one body, with a confession of faith, freely interpreted. A small group of Churches, mainly gathered in the "Evangelical Christian Union," courageously maintain the fundamentals of Christianity as a minimum basis for united effort. It seems to be a decisive crisis for the Evangelical cause in France.

At the insistence of the Italians, the resident Italian patriarch at Jerusalem has threatened with excommunication every Catholic daring to enter the Y. M. C. A. because it is a Protestant missionary organization.

An Italian gardener, digging near the old Appian Way, came upon a vault inscribed, "For the members of Cæsar's household." On separate graves were written the names Tryphena, Tryphosa, Stachys, Amplias, Philologus, Urbane, Nereus, Hermes, appelations familiar to Bible readers, and found in the last chapter of Romans.

Following the Ecumenical Conference on "Church, Community and State," next summer at Oxford, England, the International Association for Liberal Christianity will hold its twelfth annual conference at the same place. Its themes will be: "Liberal Christianity: The World's Need," "Our Social Message" and "The Future of Liberal Christianity." The present state of the Church is already a dire commentary upon the inroads which religious liberalism has made. It is at best a compromise and historically sterile. It seeks to hold the world in one hand, the Kingdom in the other. Carlyle described it somewhere as a "Heaven and Hell Amalgamation Company."—*Presbyterian.*

The Godless, God's Black Sheep, The Devil's Angels, The Damned Souls' Society, The Circle of the Godless, The Legion of the Damned, The Hedonic Hosts of the Hell-Bent Heathen, are some of the names under which the Junior Atheists are carrying out the program of the Bolshevists "to banish God from the skies and government from the earth." The Junior Atheists' League, says *Watchman-Examiner*, functions in the high schools and colleges of the United States.

The average gain in church membership over the past nine years has been 1.66 per cent as compared to an even one per cent increase in population. In 1935, according to Dr. George L. Kieffer, churches and religious bodies showed a gain in membership of 670,800 of which 538,800 were classed as adults—13 years of age or older.

The Rockefeller Museum of Antiquity, built through a gift of £400,000 (about $2,000,000) by John D. Rockefeller, Jr., to the Palestine Government, has been completed. Standing on an eminence in the northeast corner of the city, opposit the old walls of Inner Jerusalem and not far from Herod's Gate, its white stone building is one of the finest in the Near East, and is said to excel even the

Egyptian State Museum in Cairo. It has taken four years and two months to complete, and covers an area of 9,700 square feet, with large grounds surrounding it.—*The Dawn.*

The Imperial University of Tokyo recently circulated a questionnaire among its students. The result showed that out of about 5,000 students, six were Confucians; eight, Shintoists; sixty, Christians; three hundred, Buddhists; fifteen hundred, Atheists, and three thousand, Agnostics.

The *Nationale-Zeitung* of Basle has published the text of prayers that are being said by the members of certain German youth societies which are addressed to Hitler. Before meals they say, "Our Fuehrer who has been given to us by God, protect us until the end of our days. Thou hast saved Germany from the most fearful distress and to thee we owe our daily bread. Help us and do not abandon us, O Fuehrer, our light and our father"; after meals, "Our Fuehrer, we thank thee for this meal that thou hast provided. Protector of youth and consoler of old age rest in safety."

A Million Unit Fellowship Movement has just been launched by the Methodist Episcopal Church. Its purpose is to rededicate and invigorate the spiritual life of one of the largest Protestant denominations in the United States. It also seeks to enroll 1,000,000 Methodists as financial supporters of a world-wide mission and benevolence program.

"How Husbands and Wives Should Live Together;" "How Sisters and Brothers Should Live Together;" "The Eternal Criticism of Women's Dress;" "The Mistakes that Parents Make;" "The Mistakes of the Home Life" were among the subjects included in a series of Sunday evening sermons which dealt with domestic relationships. "People are interested in such topics," reported the St. Louis pastor who delivered the sermons. "They should be given a Bible exposition on them, and should thus be helped to bring a phase of the gospel into some homes that need it."—*Presbyterian Banner.*

Among 16,000 high school students in one of our states, students could not name three prophets in the Old Testament, 12,000 could not name the four Gospels, and 10,000 could not name three of Christ's disciples. Yet it is contended we do not need the Bible in our public schools.

Turkey is to get a new religion. The leaders claim that any progressive religion must be based on evolution. They have determined to crush Mohammedanism and Christianity. They claim that what Turkey needs is a purely national religion. Instead of church services where the people worship, they plan the singing of national hymns instead.

Doctor Maier asks in the *Walther League Messenger,* Have we exhausted our mission fields in this country? If you think so, then read the following figures presenting the percentage of people who have no church affiliation in these large cities: In Pittsburgh there are 242,631 unchurched; in Cleveland, 378,013; in St. Louis, 287,228; in New York, 4,119,494; Seattle, 261,308; San Francisco, 419,249; Minneapolis, 283,753; Los Angeles, 997,203. The unchurched population of Chicago exceeds the total population of Idaho, Wyoming, Colorado, Arizona, New Mexico and Nevada.

A Protestant magazine for the blind reaching 30,000 blind readers is now being published by the John Milton Foundation. Miss Helen Keller is the president of the organization whose purpose it is to carry the light of knowledge to those unable to see.—*The C. U. Herald.*

There are 5,000 languages spoken on earth. The Bible has been translated into 954 of them, either in part or in whole.

In Washington, there is a continuing organization called the Committee on Religious Life in the Nation's Capital. It has three major objectives: (1) the encouragement of religion and church attendance; (2) the development of understanding and tolerance among all faiths; and (3) the demonstration of essential religious solidarity.

Last October, Protestants, Jews and Catholics saw these objectives more clearly defined after the committee had staged a mass meeting for members of all creeds. The meeting drew more than 2,000 representatives of 22 denominations. It was a gathering of Protestants, Jews, Catholics, whites and Negroes, all assembled to demonstrate their mutual understanding.

Gospels for Mexico—The London Scripture Gift Mission is cooperating with the Latin American Prayer Fellowship in a systematic house-to-house visitation for the purpose of placing in every home in Mexico a Gospel and a suitable tract. Following several weeks of prayer, bands of men have been sent out under training leaders. It is expected that seven years will be required to cover the entire country.—*Alliance Weekly.*

An exhibition in Berlin displayed an organ which can be suspended from the ceiling and used simultaneously for lighting purposes. 138 pipes radiate from a circular centerpiece and the keyboard can be moved about and used in any position.

The number of missionaries in India is reported to be 4,467 as compared with 6,033 at the end of 1933.

The buildings of a Catholic institute at Barcelona has been taken over by the Spanish Society of the Godless to create a Spanish Institute of the Godless. Four hundred pupils can be received for free training during one year. The work is to be modeled on the plan of the work of the militant atheists of Russia and professors from Moscow have taken charge of instructions.

The United States Government permits every citizen to exempt 15 per cent from his income tax for religious purposes. In 1934, $1,868,439,300 would have been available. But the American people were so oblivious to religious needs that an exemption of only two and one-sixth per cent was requested, leaving $1,600,000,000 that could have gone to the church instead of to the State.—*Moody Monthly.*

It is estimated that there are over a million radios in China. Missionaries have realized their opportunities for service in this new field and are taking advantage of them as rapidly as possible. The Shanghai station broadcasts a Christian program daily, in the morning, at noon, and in the evening.

The Government of Palestine has now disclosed the proposed composition of the Legislative Council. It is to consist of twenty-eight members, of whom five are to be official, eleven nominated, and twelve elected. Of these eleven are to be Moslem (eight elected, three nominated), seven Jews (three elected, four nominated), three Christian (one elected, 2 nominated), and two nominated commercial representatives.

Rev. Robert Rhekugel, 64, retired Methodist minister of Oakland, Calif., has started a move to form a nation-wide organization for the prevention of suicide. He plans to call it "The Suicide Prevention Society of America, Incorporated." Seeking the cooperation of churches, he hopes to have more members in the society than there are Boy Scouts.

There are about thirteen million Negroes in the United States, according to the *Watchman-Examiner.* Of these five million belong to the Baptist, Methodist, Protestant Episcopalian and other Protestant denominations. Two hundred fifty thousand are Roman Catholics. Considerably more than half the Negro population of the country is unchurched. The Roman Catholics have three hundred priests attached to their Negro

missions. The Communists are enlisting large numbers of Negroes for their organization.—*Wesleyan Christian Advocate.*

A traveling school has been organized in Etaway, India. Two men, equipped with a tent, magic lantern, plows, posters, books, and the message of Christ, go wherever they are invited for a stay of seven to ten days. During these visits all of the time is spent in concentrated instruction.—*Presbyterian Banner.*

It is reported that the Marshall Islands have a population of 10,000, and that of these 9,500 belong to Protestant churches.

A Kentucky editor says: From a bushel of corn the distiller got four gallons of whiskey, which retailed at $16.00; the farmer got 25 cents; the U. S. government got $4.40; the railroad company, $1.00; the manufacturer, $4.00; the drayman, 15 cents; the retailer got $7.00; the consumer got drunk; the wife got hunger; the children got rags; the politician got office.

The new organ to be installed in Westminster Abbey in time for the coronation of the next King, is to cost $100,000. It will be the realization of an enterprise started in 1931 with initial subscriptions by King George and Queen Mary.

England can lay claim to some of the tiniest completely equipped churches on record. Among those listed: the restored church of Cullone, 30 feet long, 12 feet wide; the Dorset church, 23 feet by 14 feet; and Upleatham Church in Yorkshire, 17 feet by 13 feet.

An expedition sent out by the American schools of Oriental research in collaboration with the University of Pennsylvania museum and Dropsie College has discovered, at Tepe Gawra, the first example of stone age architecture marking the earliest urban civilization in the prehistoric world yet unearthed. "The obvious importance of this discovery for our understanding of the beginnings of civilization is an illustration of the unexpected finds which may turn up at almost any time, and an indication of the value of excavation in the Near East," says Prof. Burroughs.

The acropolis was found in the 13 stratum of a 20-strata mound and upsets the original notion that pottery was the highest expression of the development of man at this stage, estimated to be about the fifth millennium B. C.

A New Church

Records were broken when a new church, which also plans to operate a chain of hotels and a baseball league, incorporated with Secretary of State Frank C. Jordan of California.

The church, with headquarters in Los Angeles, has the longest title ever recorded in California—The International Universal Sign of the Equateral Triarchy of Truth, Mother Tabernacle of Constructive Applied Spirituality.

Sponsors of the organization declared they plan to "spread the gospel of manifested, constructive, controlled spirituality universally, God's self-consciousness, self acceptance and manifested constructive brotherhood."

Other activities contemplated by the I.U.S.O.T.E.T.O.T.M.T.O.C.A.S. include: Operate a chain of hotels for the better housing of travelers generally. Operate a licensed employment agency. Operate beach, lake, brook and river resorts. Conduct and maintain a baseball league. Operate a robe manufacturing business.

Trustees of the organization are headed by the Rev. H. A. Hilton, of Los Angeles. The head of the church will be known as the Bishop General Manager. —*Religious Digest.*

A parchment book containing the "Sermon on the Mount," lettered and decorated in the style of the middle ages, with a gold embossed binding studded with sapphires, was presented to the Washington Cathedral.

Live pure, speak truth, right wrong, . . . else wherefore born?—*Tennyson.*

THE SANCTUARY

THE RISEN CHRIST

WILLIAM H. BATES, D.D.

Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus; therefore, because of the Jews' preparation day,—for the sepulchre was nigh at hand.—John 19:41, 42.

And the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay.—Matt. 28:5,6.

LIFE is not far from death: light, not far from darkness. In our thinking and in our speech, we usually reverse the order, giving the more prominence to darkness and death. With sombre mien, as oft passing painful recollections flit the shadow of sorrow across our countenances, we then more frequently say, darkness is not far from light, death not far from life.

But Christ has changed the relation and aspect of things. When the "Light of men" was shut in the rock-hewn sepulchre, the darkness of the world did indeed seem hopeless; but soon the Sun of Righteousness arose, pouring in a flood of light, dispelling darkness, and there is to be light evermore. Christ did indeed yield to death, but in order that He might destroy the same. He rose; he lives; and those who are His shall have life evermore.

Of the several annual festivals under the Old Dispensation, the feast of the *Passover*, and the feast of *Pentecost* (when the first-fruits were offered), were the most important. These were the only two that were taken up and perpetuated by the early Christian church. In the fourth century, the *Christmas* festival was instituted, and assigned the first place in point of importance. The church had these three great commemorative occasions, occurring at different periods during the year.

The Christmas festival celebrated the birth of Christ; and occurred in mid-winter, kindling in the cold and darkness of the year a fire and light of joy and love, being an annual remembrancer and renewal of the greater kindling which occurred when Christ appeared in the mid-winter of the world's moral cold and darkness.

The Passover, or, as it was called in the Christian Church, the Easter festival, celebrated the death and resurrection of Christ, and was supposed to culminate on the last day of His lying in the grave, the day of His resurrection from it,—a day both of sorrow and of joy, a day of death and of life. Easter, (the word is connected with the East and sunrise)—occurred in the spring of the year, the sunrise of the seasons, and told of the spring and sunrise of hope in the moral world consequent upon the death and resurrection of Christ.

Fifty days afterward came the festival of Pentecost, commemorative of the outpouring of the Holy Spirit, when the first-fruits, so to speak, of salvation were presented to the church as were the first-fruits of the earth in the Jewish year. (And this festival had added significance both to Jewish and Christian church, because at that time the law was given from Sinai.)

Christmas, Easter, Pentecost,—these great commemorative occasions distributed throughout the year,—became, so to speak, a chronological confession of faith, a moving panorama of the great events of salvation. They bring out with the distinctness of a dramatic exhibition the most important articles of

Christian belief. They serve to interweave religion with the life of the people by continually recalling to the popular mind the most important events upon which our salvation rests.

But soon, with increasing corruption, other festivals sprung up. They multiplied rapidly. Even pagan celebrations were adopted by the church with a view of Christianizing them. The result was the paganizing of Christianity, rather than the Christianization of paganism. Thus it will be with the attempt on the part of a portion of the church nowadays to Christianize certain corrupt practices. Instead of corruption becoming Christianized, the church will be corrupted. The celebration of Apostles' days, of Saints' days, of martyrs' days, was instituted, until the church calendar was overloaded with celebrations; and these paved the way for Virgin worship, for the invocation of Saints, which corrupted and disgraced the medieval church, and still cling to the Romish Church. Rome became once more a Pantheon.

In our reformatory rebound from these abuses of early Christian practice, have we not gone to the other extreme? Are we not caught at the upper limit of the swing, and held there in an unnatural and constrained position? Should we not, rather, gravitate to the center of the arc, to that point where is the golden mean between excess on the one hand, and starvation by forced abstinence on the other? Does not our barren church year need enriching by public, solemn, yet joyous, convocations to the Lord? Convocations that shall mark and shall teach to the ignorant, careless world without, the great facts of our Christian faith. May we not, with honor to God and with eminent good to ourselves, return to a religious use of these great festivals?

Says Professor Henry B. Smith in his admirable sermon on "Christian Union and Ecclesiastical Reunion" at the opening of the General Assembly in 1864:

> These festivals antedate, not only our (Protestant) divisions, but also the corruptions of the Papacy; they exalt the Lord and not man; they involve a public and solemn recognition of essential Christian facts, and are thus a standing protest against infidelity; they bring out the historic side of the Christian faith, and connect us with its whole history; and all in the different denominations could unite in their observance without sacrificing any article of their creed or discipline.

Last Thursday evening was the anniversary of the institution of the Lord's Supper. The day following, Good Friday, was the anniversary of the Saviour's crucifixion. Saturday (yesterday) closed the season of humiliation and penitence, called Lent, observed by the Greek, Roman and Anglican churches, which season since the time of Gregory I, at the close of the sixth century, has been fixed at forty days, in imitation of the forty days' fasting of Christ in the wilderness, which itself was put in typical connection with the forty days' fasting of Moses (Ex.34:28) and Elijah (1 Kings 19:8), and the forty years' wandering of the children of Israel through the desert. This day is *Easter Sunday,*—the day that marks the time when the grave held our Saviour, but could hold Him no longer. It speaks of intermingling sorrows and joys which have such interplay in all human life: it speaks of death and of life: it speaks of a Christ dead, but a Christ risen again.

The occasion suggests several different lines of thought. Instead of pursuing those which are doctrinal, and which are most naturally suggested, let rather the *scenery* of the text, if I may so term it, give shape to our remarks.

The text presents *a garden. Every life has its garden.* By this I do not mean that every person has so many rods of land, enclosed, regularly laid out, planted with fruits and flowers, and carefully cultivated, where beautiful sights gladden the eye, and fragrant odors and joyful sounds regale the senses. But every life has its bright spot, which is to the heart, to the inward sense, what the cultivated enclo-

sure is to the outward sense. It is a dear and prized spot. There the owner loves to steal away, look, enjoy and rest.

The garden of some is located back in the past. It is a spot of greenness and beauty, hidden away in some quiet nook, sacredly guarded, reverently cherished. Fair hopes budded and blossomed there. True and tender feelings swelled forth from fountains whose sources were in the unseen clefts of the rock.

The life of some is in the midst of a garden. Their path is fringed on either side with full-blown, or with opening, delights. Whichever way they turn, gladsomeness springs up before them. Whichever way they look, their gaze stretches down long vistas of pleasantness.

The garden of some is in the future. To him or her, before whom life is all untried, that is a pleasant spot yonder. The pulse of youth throbs with enthusiastic resolve. It may be that he has entered through the gate, and is upon the outskirts of his radiant landscape. Unfading bowers invite. He sees the grapes of joy ripening for his hand. His feelings warm up and excite his imagination to form grand designs. Beautiful indeed are those gardens, with noble aspirations, with engaging friendships, with reposing trusts, with generous plans for good, with high and holy purposes. All, all have their garden.

The text shows us *a grave* in the garden. So the garden of every one has its grave. Not the fallen, not the outcast, not the degraded,—not these alone have their tomb. Nor he only who has fallen from the height of a conspicuous prosperity to obscurity and want, has a willow shaded mound over which to weep. "There are tombs in the gardens of the rich, the gifted, the great. Baffled purposes, alienated friendships, exhausted energy, the corpse of many a brave endeavor, the lost inspiration of eager striving when the path to victorious life seemed garlanded with light, —all this, and more, speaks of death. Change, decay, lonesomeness, silence reign amid the beauteous scenes.

And many tend their graves more sedulously than their gardens. The most delicate flowers bloom upon them, the most carefully trained vines overhang them. They themselves sit, and watch and weep. The odor of sepulchral urns mingles with all the fragrance.

Yes, there is a grave in the garden. It may be a grave of neglected opportunities, with the soul left therefore to littleness and bitterness. It may be a grave of unfulfilled hopes, of unaccomplished purposes, of cold neglect, of a hard lot, of thwarted designs, of unsympathizing and uncongenial associations, of wrong done that cannot be repaired, of sins.

And the grave of some is nameless. It may be that there are those who have not yet discovered the grave in their garden. Their eyes are so entranced they do not see it. But it is there. They at times stand near it, perhaps lay their hand upon it, but still are utterly ignorant of it. A new tomb is there: rude feet shall trample down the blossoms that hide its entrance; and it shall not be vacant long. Even in the brightest scenes of beauty death lurks. Every garden has its grave.

The text still further shows us that from that grave in the garden, *life came forth.* Life may and should come forth from the grave in our garden. Life is not far from death.

The sepulchre is not such an unsightly, repulsive thing after all, if we look at it in its beneficent designs and in its possibilities. Those women-watchers whom the angel bade fear not as they returned a second time to the death scene, little knew, ere that, what joy was in store for them. As they sat over against the rock-hewn tomb, with its stone and seal and military guard, oh! what grief was theirs. The sorrowful fact before them seemed the end of life. Life was not now, as it had been before the grave came into view, a waking

bliss, but a wild delirium. As they watched they saw in the future only darkness and desolation. They saw, they felt, they despaired.

So we, uninstructed, as we sit over against the tomb in our garden, see only darkness and desolation. We say: grief, trouble, woe without remedy. We take no benefit from our affliction, derive no comfort in it. But life came from that Palestine grave. So may it from ours. No chastening seemeth to be for the present joyous, but grievous; but afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.

Trouble paralyzes many. It comes to them like death. Did we but know it, right in the midst of our deepest and worst misfortunes, a better life is lying and waiting for manifestation. Where the end of our hope is, there is the brightest beginning of fruition. Where our death seems to be, there our Life-giver is. When the darkness is thickest, then the bright beaming light that never is to set, is about to emerge.

> We see but dimly through the mists and vapors;
> Amid these earthly damps,
> What seem to us but sad, funereal tapers
> May be heaven's distant lamps.

It is said that in nature, but for the occasional seasons of drought, the best lands would soon degenerate; but these seasons cause the lands to suck up from the currents beneath, with moisture, those mineral manures that restore and fertilize the soil above. So in spiritual things: the ills of life teach the soul its barrenness and helplessness, and it reaches downward till it gets hold of fertilizing, regenerating substance, till it gets hold of the eternal, the divine,—till it reaches the fountain of life in the Infinite.

When our experience is rounded out, we shall see that the sepulchre, because of what comes from it, or by it, does not disfigure the garden so much, after all. Our joys are made better if there be a sorrow in the midst of them, and our sorrows are made bright by the joys that God has planted around about them. Love, hope, faith, joy, peace,—these are flowers that are planted around about every grave sunk in the Christian heart. Earthly flowers,—joys,—mislead us, beguile us, enervate us, and make us earthly, even if they assume beautiful forms, but affliction may, and should, translate us, develop us, win us from things that are too low to be worthy of us, and bring us into the presence and under the power of God where He may work life for, and in, us. Life may, and should, come forth from the grave in our garden.

Though life came forth from that grave, divine power did, and only *divine power could bring it forth.* So, though life may come forth from our grave,—and it is a design of the grave to yield life,—only divine power can bring it forth.

The origination of life is the prerogative of divinity alone. Huxley, in his scientific researches, professes to have at last found the quivering secret of being, to have reached the substance which we call life. But when he has reached his *protoplasm,* as he calls it, only God can make the protoplasm live; and so he has really discovered nothing.

Prussic-acid, a most deadly poison, is composed of the very same elements and combined in the very same proportions, as gum-arabic. A man, though he may chemically resolve prussic-acid into its constituents, cannot make gum-arabic of it, though he has the very substance of gum-arabic; and though he may resolve gum-arabic, he cannot make prussic-acid of it, though he has the very substance of prussic-acid.

Only God can take the same substance which constitutes a deadly poison on the one hand, and make it a pleasant, healthful resin. Only God can take these ills which produce death and make them yield life. Only God can take these things which constitute our grave, which make our Easter sorrow, and transform them into an Easter rejoicing.

It is not my purpose to show now how this is done, but simply to assert and impress the fact that this may be, and is, done. It is simply my purpose to reaffirm what you have so often heard, that things which are ministries of death, shall, through divine power, be to us ministries of life.

The evidence that divine power can do this, that divine power raised Jesus Christ from the dead. The power that raised Him from the dead to a new life, shall raise us from death to a new life also. Because He lives, there is life for us. In the economy of salvation the death of Christ plays a very important part. But in making that salvation effectual to the believer, the resurrection of Christ,—though in our Christian thinking and preaching that is not dwelt upon so much as His death, is not dwelt upon by any means as much as it ought to be,—the resurrection of Christ occupies a place of superior importance.

> And if Christ be not risen, then is our preaching vain, and your faith is also vain.—If Christ be not raised, your faith is vain, (and) ye are yet in your sins.—1 Cor.15:14-17.

Upon the sublime truth of our Lord's resurrection depends our everlasting welfare. Around this stupendous reality revolve all the permanent and exalted interests of life. This Easter Sunday celebrates the conquering power of Christ over death and the grave, and the bringing in of a glorious hope of life to men.

In the early celebrations of Easter, the Great Sabbath, as it was called, which corresponds to our Saturday, was spent as a day of solemn fasting. In the evening the Easter Vigils began, and continued with the reading of Scripture with Miserere singing, with solemn prayer and supplication,—continued—to express it in the Scripture language of Matt. (28:1) "in the end of the Sabbath, till it began to dawn toward the first day of the week." About midnight solemn processions surrounded the churches. The cities were splendidly illuminated, transfigured as in a sea of fire. Now came the transition from the feast of the crucifixio from the deep sorrow of penitence ov the death of Jesus, to the feast of th resurrection, to the joy of faith in th resurrection of the Prince of Life.

At length, as opened the doors of th grave, so opened the doors of th churches, and the processions, wit lights in their hands beaming joy, tr umphantly marched through the "ho gates." Jubilant voices again and aga rang out the cry, "The Lord, the Lor is risen;" and others more jubilant sti if possible, rolled back the response b tween, "the Lord is risen indeed." The with the holy kiss of brotherhood, sea ing the newly fastened bonds of love i Christ, they spent the rest of Easte day rejoicing with exceeding great jo

You who sit burdened, watchin weeping it may be, by your grave o sorrow, or of sins, take a last, sad, lin gering look at the same, yes, look, an let it be a last look; and then look awa in a believing, obedient trust, to Hi who was delivered for our offences an raised again for our justification; loo always to Him for help, who has ca ried our sorrows, and has borne awa our sins. He died,—he died for you. H is risen,—is risen for you!

Would that each of you who have ex perienced it may experience anew, an you who have not experienced it ma experience today for the first time, th resurrection power of Jesus Christ i your heart, and be raised to new an higher life in Him. Pass over from th feast of the crucifixion to the feast c the resurrection.

Let Easter joy fill your souls. Fea not ye. Your Christ lives to guide, t defend, to aid you. Take the livin Christ for your daily companion, an He shall be with you a blessed presenc and an abounding joy.

There is nothing that I value so muc as the chapters of Scriptures I hav committed to memory; these I count th most essential part of my education.—*Ruskin.*

Lenten Season Thoughts

E. W. Caswell, D.D.

"Father, forgive them."—Luke 22:34.

WHAT a godlike act! Behold the Son of God, beaten with rods, crowned with thorns, mangled with nails, hanging on His wounds. Listen to His prayer, "Father, forgive them!" He is not thinking of Himself; His blood is flowing for the pardon of His persecutors; The Cross is the hope of glory for the sinful and Christ is the infinite Forgiver, suffering for the sins of a race.

He prays for all sinners during all the ages of time; His forgiveness is forever. He is a picture of loving kindness. It will take an eternity to understand the wondrous mystery of Calvary.

If our sins are sunk like a millstone in the bottom of the sea, if the ocean of His love flows over them forever, should we not forgive as we are forgiven and pray for those who despitefully use us?

Forgiveness, it is said, is the odor which flowers yield when trampled upon, and the poet writes:

> The sandal tree perfumes when riven
> The axe that laid it low;
> Let man, who hopes to be forgiven,
> Forgive and bless his foe.

God will not forgive us till we are willing to receive His nature and become His faithful followers. To forgive without conversion would be to sanction the evil in man, condoning his offence.

"Blessed are the merciful for they shall obtain mercy." Not because we have been kind, but because we manifest the true spirit which alone commends us to God. If we would enjoy the truth, we must be true; if we would have love, we must remember that love begets love; by showing yourself friendly, you will have friends, even among your enemies.

Stephen exclaimed, "Lord, lay not this sin to their charge." Martyrs have shown no resentment towards their persecutors. President McKinley, when shot by the man he was shaking hands with, exclaimed, "Do no harm to the young man," and thus he acted like his Master, who prayed for his murderers.

Nations, like individuals, must follow Christ's forgiving spirit, as this is the only real Christianity. In a Young Woman's Christian Association meeting in France, it is said that "Holy Night" was sung and all present joined in the song in their own language, French, Swiss, Austrian, Belgian, Pole, Italian and Russian.

We know that music is the same in all tongues. It is the Heavenly Father's picture of unity among all the peoples in His great family. All are forgiven alike when repentant; the melody of forgiveness is God's richest music.

We know that mortals cannot forgive sin; we can only remove our own resentment; God is the Forgiver of sin; His pardon makes a new being out of the rebellious. He justifies and sanctifies.

A judge must do differently from a friend; he is sworn to execute the law. "Vengeance is mine," saith the Lord. He is our Judge until we receive Christ as our Saviour; therefore we are guilty before Him until we receive His forgiveness.

Instinct

Everything has its instinct of direction. The very butterflies and the brilliant moths of a day have a topographical instinct that guides them. When the flowers wither in Italy, and the honied sweets are ready for them in the far-off oasis in Africa, the butterflies wait until the wind is just right, and will blow for two or three days, and then, on wings of blue and gold, the moths mount straight into the upper air until they find the desired current, and are wafted in these aerial chariots across the Mediterranean Sea and the burning desert, and alight in the oasis, whose brilliant flower cups are filled with nectar and ever waiting to satisfy their hunger. But think you that God organizes an instinct for a moth of a day, and forgets His children?—*Newell Dwight Hillis, D.D.*

Current Religious Thought

Five Important Truths

E. VAN DEUSEN, M.A.

What difference whether I do or do not believe these matters?

CHRISTIANITY is both a Belief and a Life; they are vitally related, and neither alone is "Christianity." Yet, a true Christian Belief must and does precede a real Christian Life. For example, one's ideas about Christ may be very dim and imperfect; but obviously, before one accepts Christ as his personal Saviour, that man must at least believe—however feebly—that Christ is both willing and able to save all who call upon Him in faith. Hence, it makes a difference what we believe. The importance of right Belief is that one's basic beliefs will inevitably control and determine his life's attitudes and conduct and consequent destiny; "As one thinketh in his heart, so is he" (Prov.23:7).

The two foundation facts of Christianity are the Deity of Christ and the Authority of the Bible. Both are established by indisputable evidences which have never been disproved—only denied or evaded. Yet, whatever may be the particular point or form of assault—whether against the historicity of the Bible, or Christ's virgin-birth, miracles, bodily resurrection or any other of the confirming evidences of His deity—it is really these truths which are the center of open or covert attack and hatred by all unbelievers from so-called "Modernists" (who aren't "modern" at all, but simply rehash the denials of certain second century enemies of Christianity) to plain Atheists.

Why? Because if a man can persuade himself that Christ was only human, then that man is at liberty to accept or to reject, if he prefers, both Christ and His teachings; Christ ceases to speak to him with authority—for authority involves superiority. Or, if a man can persuade himself that the Bible is a mixture of some good moral and ethical precepts mingled with much that is bad and historically false, and that he himself is to be the judge of what is which, then that man has become his own authority, and can believe and do as he pleases.

In the last analysis, all the effort of unbelief in every form is to get rid of the external spiritual authority, and so to be each a law unto himself. This is the real aim in all attempts to undermine the authority of the Bible and the deity of Christ—"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom.8:7).

Now, behind and beneath all we say and think and do are certain basic facts accepted as the "premises" on and from which we proceed. Without true premises no amount of logical reasoning will give you the truth; a structure is no more stable than its foundations; and unless two persons are agreed as to the respective premises of their thinking, and stand on the same platform—as it were, they will never reach like conclusions. This first must be settled in any discussion. Differences of opinion are largely due to starting from different premises.

The three premises or foundation facts of all real religion are—(*a*) the fact of God, (*b*) the fact of Immortality, and (*c*) the fact of Sin; each is established by competent evidence, adequate to convince an open-minded and

unprejudiced person. And it is these three truths which call for a supernatural Saviour and an authoritative Revelation—the two essential provisions in evangelical Christianity. These are the premises behind the following observations on five matters relating to Christ's deity and the Bible's authority, which have been both openly and subtly attacked, in recent years by infidels without and within the visible church. Let us note briefly what difference it makes whether—

The Bible is wholly—vs. partly—inspired; whether it merely contains, or is, God's Word

The fact of man's Sin and alienation from God necessitates a divine, and so authoritative, revelation. As God is the one injured by men's rebellion against Him, He is plainly the one to specify the terms of peace and reconciliation.

Further, we clearly cannot know what is in God's mind, His purposes, plan or will for man, save as God Himself reveals the same. All evidences concerning the nature of the Bible as a book—*e.g.*: its composition, content, preservation and influence—compel the conclusion that it is such a revelation; this is the rationally necessary inference from the cumulative evidence; and to recognize this distinctive fact is the one function of man's reason in its relation to this manifestly God-provided record. Then our business is to receive this entire Book for what all the pertinent evidence shows it to be. We are to accept His message as it stands, and endeavor to learn something of the meaning of those parts also which are not obviously clear; it is not to be expected that finite men, blinded too by sin, will thoroughly understand all the statements of the Infinite One.

Unique Unity is a distinctive characteristic of the Bible, indicating its supernatural character. One controlling Mind evidently guided the composition of each of its sixty-six separate writings of different types, by approximately forty different authors of very different culture and experience, each writing independently at different times during some sixteen hundred years, and under widely differing circumstances, a message primarily for the people and problems of his own age, and covering a multitude of details relating to men's daily lives and conduct; yet—like the unity of nature amid all its diversities—the Bible is practically one "continued story" with one inherent and underlying thought and theme—viz., man's need of and God's provisions for man's Reconciliation to his Maker.

The facts of man's sin and moral helplessness, of his need for a sinless substitute to pay his moral debt, that God will and has provided such an adequate Mediator, and that God is calling men to return to Him—this is the one unifying thought and theme from Genesis to Revelation—like the scarlet thread in cordage of the British Navy.

Now, when you ignore the Bible's manifest supernaturalism and unique unity and you try to pick it apart and say, "This is divinely inspired and true, but that isn't," that minute you set yourself up as judge—not of the evidences which show the divinely authoritative character of the Bible as a unique book, but you presume to be judge of what God should say and how it should be said. You substitute fallible finite opinion for the evidenced revelation of the infallible Infinite One, and undertake to produce a perforce supernatural revelation to suit your own notion of what it should be. You have needlessly deprived yourself of the "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." What results?

1. In trying to dilute the divinely infallible by mixing it with the humanly fallible you at once lose the authoritativeness required in a revelation of God's mind and will. When you set yourself up as your own authority, you have lost that authoritative authority which you must have in any dependable guidebook. Without plenary inspiration, your spiritual Authority is gone!

"Inspiration" means that the Bible writers were authors, not stenographers taking dictation; that they thought, inquired, investigated, used their own intelligences, and composed—each in his own way; *but*—that the Holy Spirit so influenced and illumined their minds and guided their thoughts that they recorded those facts and truths—and only those—which God willed, and so worded as to be adapted to all people in all conditions for all time.

2. With Authority gone, you have also lost the very possibility of any spiritual Certainty for the past, present or future. You are on an uncharted sea, without rudder or compass, and can only go down into the dark valley with no lamp for your feet and no light for your path.

The Virgin Birth was a fact, rather than a fancy

This was clearly believed from the first by the Christian Church, on the strength of both the Apostolic testimony and the harmony of such a fact with the facts of Christ's character and work. Only since about 1875 has it been contradicted—by the so-called "higher-critics." What results?

1. The Bible distinctly teaches the pre-existence of Christ in the triune Godhead. Human beings have a beginning; but pre-existence calls for a miraculous Incarnation. The Bible records how this took place. So, denial of the Virgin Birth involves denial of Christ's pre-existence and Deity—which is what His "modernistic" enemies desire.

2. As all naturally-born men have evidently been spiritually imperfect, to question Christ's supernatural birth is practically to question his sinlessness—through a supernatural union of deity with humanity, as in the Virgin Birth. But only a *sinless* Saviour can save us from sin and its consequences.

Christ is not only our example, but, far more, our only Hope and Mediator with God

Man has an intuitive consciousness of his estrangement from God, and an instinct that he must later face and deal with God. So, in every type of "religion" there is a recognized need for an Atonement—in some form. The fact of the Trinity, as taught in the Bible, makes possible an Atonement by Christ by showing that He has been and is the self-revealing side of God. Unitarian "modernists" naturally can't understand this; so, as naturally, Christ is for them only a human example. But God's revelation shows the real significance of the historic fact of Christ's crucifixion, as our Saviour.

Now, "Guilt" signifies both (*a*) Demerit, and (*b*) Obligation to satisfy justice. Demerit can't be transferred to another; but an obligatory Debt can be paid by another. This Christ did, and by His suffering we are "justified"—*i. e.*: are considered to have rendered that which was due; our debt is paid. Blameworthiness, however, clings to us. Nevertheless, God has promised to forget it and cover it with the robe of Christ's righteousness, if and when we so identify ourselves with Him—by our surrender and dedication of our whole self to Him—that in God's sight we are merged or incorporated into and become identified with Him as intimately as He identified Himself with our humanity.

We need to believe and accept Christ as our Atoner, because—

1. God cannot Forgive us unconditionally—because, on His side—(*a*) the moral order of the universe is a reflection of and depends on God's character. Accordingly, He is in the position of a public official, as it were, having a public duty to discharge. If He is changeable, and if His Word that "The soul that sinneth, it shall die" is not absolutely dependable, you at once have moral chaos. God Himself is the standard of the moral law; and a standard must not change.

(*b*) On man's side—Penalty is an evidence and warning of wrong; if your hand did not burn when you put it in the fire, you would not know that this is not the thing to do, and would soon be minus a hand. So, to let men go without

punishment for their wrongs, would result in their sinning more and more and getting farther and farther from God, the practical effect being that men would never turn back to God—be "converted." Hence, God cannot "wink at" sin and just forgive and forget it, like a mere man, without any atonement.

2. Again, we need far more than an "example." An example is something, or someone, external to us; and Christ's example is hopelessly beyond us. So, after we have followed His example as best we may, we are yet imperfect; we cannot say, as did Christ, "I do always those things that please Him" (John 8:29). But God's Word says: "Without (holiness) no man shall see the Lord." Likeness of character is essential to permanent companionship—"Can two walk together except they be agreed?" (Amos 3:3).

"Eternal life" involves eternal fellowship with the Holy One; and for this we also must be holy. How? Only in the one way provided by God Himself; namely—by being so truly identified with the sinless Christ—as truly as He identified Himself with us—that His holiness is considered by God to be our holiness also. "I in them, and Thou in me," Christ prayed. Our "Justification" requires more than an imperfect likeness to our Pattern; it demands a real identity with the perfectly holy Christ as our representative. Christ's Atonement is a double necessity.

Christ's Resurrection was a Bodily one

This was a fundamental fact of Christian faith from the first, and before any of the New Testament was written. It was sensible proof of His supernatural nature. Man is not pure spirit, but a Soul in a Body through which his spirit can manifest and express itself. Both are essential to the complete man. So man is a link between the natural and spiritual worlds, and the redemption of the whole man includes also his body. Identity of Being does not depend on identity of Material; we have the same bodies though their material particles constantly change—completely each seven years, as new cells replace the old. Identity lies in the "abiding organizing principle" which is the uniting bond of individuality amid all flux and change. Naturally, the Resurrection Body is a "glorified" body adapted to celestial conditions, as earthly bodies are adapted to earthly conditions.

To deny Christ's bodily resurrection is to deny—

1. His Deity; for, as the incarnate Lord of Glory "it was not possible that He should be holden of (death)" (Acts 2:24). Incidentally, "resurrection" applies only to the body, for pure spirit neither dies nor is buried, and so is not raised.

2. His sinlessness and Saviourhood: Had Christ remained a victim of death, obviously he could not have redeemed others; and his repeated promises, "I will raise him (the Christian) up at the last day" (John 6:40,44,54) would have been false and Christ a sinner. But Christ said—"Because I live, ye shall live also" (John 14:19). Christ's body was part of our human nature which he took on; had He abandoned that body, the tie between Himself and mankind would have been broken; to be fully identified with us and so successfully complete His redeeming work, He must needs retain His full human nature. Hence, the need of His bodily resurrection.

Christ wrought Miracles—not magic

A "Miracle" is not a mere marvel, but an event in nature caused by a direct exercise of the Supreme Will, acting above and independent of natural forces (*e.g.* raising the dead) or in cooperation with them (*e.g.* quail for Israel in the desert). It involves no necessary suspension or violation of natural laws, but merely adds to natural causes the force of a (God's) personal causation—as when you toss up a ball.

Denial of Christ's miracles involves—

1. Denial of His power to do miracles, and so of His Deity. As already

indicated, the Deity of Christ is the central fact around which the other facts of His miracles, resurrection and Virgin Birth stand as confirming evidences. That is why they are so viciously attacked in the effort to tear down the central truth of Christ's Deity, Autho ity and Saviourhood.

2. Denial that Christ did work mi acles, is to deny the credibility o the gospel records, another fact whic stands unrefuted.

HUMAN IMMORTALITY

ABNER WILLIAM LEWIS, D.D.

2 Timothy 1:10

THE fact of unseen spirits underlies human immortality. When I was a mere boy, eleven or twelve years old, I had an experience I have never forgotten. I was doing the chores on my Father's farm, with no one within sight or hearing. I had never given any thought about my future vocation. I was a very unimaginative boy, thinking only of facts, of things told me by my five senses. To my amazement I heard a voice saying to me: "Be a Minister." It was clear, calm and very distinct; but not audible to my ears. I stood still, and answered in the same inaudible voice, "*No.* I would be buried alive." Again the voice spoke with complacent authority, "Be a Minister." I felt that it was God, calling me; and I said, "*Yes.*" A deep peace came into my soul, flooding my heart with an inexpressible light; and that peace has never left me. The surface of my life has, times without number, been disturbed, tossed into confusion; but deep down in my soul I have ever experienced the joyous assurance of God's presence. Some one unseen had spoken to me, some one interested in my future life. This was an "open sesame" to learn immortality.

William James by his sane thought began a new era in modern science and psychology. Science is no longer skeptical of spiritual thought beyond the intellectual, but it now recognizes another dimension of human life. "Varieties of Religious Experience" gives us all food for thought. In this thesis we are especially interested in a personal experience of James.

I remember the night and almost the ver spot on the hilltop, when my soul opened ou as it were, into the Infinite; and there was rushing together of two worlds, the inne and the outer. It was deep calling unto dee the deep my own struggle had opened withi me being answered by the unfathomable dee reaching beyond the stars. I stood alone wit Him who made me, and I felt the perfect un son of my spirit with His.

"The Venerable Bede" gives belief i personal immortality as the key note o the Christian religion. Paulinus too the Gospel of Jesus Christ to the Sax ons. King Edwin sat with his chiefs i Council, to decide whether they woul accept the new religion. One of th councillors rose and spoke.

In winter, O king, when you are sitting i your hall at supper with a great fire burning and the nobles and commanders around you sometimes a little bird flies through the hall in at one window and out at another. Th moment of his passage is sweet to him; fo he feels neither cold nor tempest; but it i short and from the dark winter he vanishes into the dark winter again. Such, O king seems to me the short life of man; for w know not whence we came nor whither we go If therefore the new religion can teach u anything certain, let us embrace it.

Then the king and his people accepted Christianity. Its heart is human, per sonal immortality. Easter is its foca day.

Michael Pupin, the late emeritus pro fessor of Electro Mechanics in Colum bia University, New York City, left his mature confession of faith in persona immortality.

Science gives us plenty of ground for intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity and the general scientific view of the

universe tend to strengthen our belief that the soul goes on existing and developing after death. Wherever science has explored the universe, it has found it to be a manifestation of a coordinating principle, which leads from chaos to cosmos. I choose to believe in this coordinating principle as a divine intelligence rather than that the cosmos is the result of haphazard happenings. We can place utmost faith in this divine intelligence. There is dependability, continuity everywhere in the universe. In that great world within us divinity resides.

Immortality is the only explanation of the existence of man. It is impossible to imagine that a wise Creator would bring His creation up to the normal, intelligent man, only to let him die into nothingness. Again, could a good Being put into every normal human life an undying desire for immortality if it were merely an illusion. The universal instinct of man over all the earth is to believe in a God and worship Him, in the undoubted assurance that the soul at death goes to God. This is immortality in action.

Immortality is the only justification of human life. If this life is all, then the God of human life, as it is, is unjust and cruel, a very demon of torture. Often the worst villains enjoy health and riches, with every pleasure they can desire; and good people, living for the happiness of others, are cramped with poverty and tortured with suffering. Often the false and the greedy ones secure positions of influence and honor, while the pure and the noble are ill-treated and outcast. Jesus of Nazareth, the noblest and most heroic of the human race, was hounded to the death, scourged and crucified between two malefactors. If there is a good God, then personal immortality is assured.

A tree is known by its fruits. A doctrine is revealed in its influence on life. Belief in immortality awakens the best in man and develops it to its greatest possible worth. The wrongdoer refuses to believe in life beyond the grave. He does not want to meet again the one he has wronged in the flesh. The kindly soul finds an added joy and inspiration in helping others, when he thinks they are immortal and the little he can serve them now will be perpetuated to all eternity. So we always find the great benefactors are those that believe in immortality.

Recognized immortality is the only guarantee of freedom. If men are regarded as mere animals, there will always be dictators to trample them down into slavery of thought and action. Our nation was "conceived in liberty" because the founders believed in immortality and God. Our Democracy rests upon the belief in the immortality of man, and it could never be possible among a people that are treated like "dumb driven cattle." Our Nation, born in the throes of war, was mothered by faith in God and man's immortality. The Declaration of Independence and the Constitution are its swaddling clothes. Organized Democracy is intended to protect the rights of immortal beings and foster every effort to live nobly, as members of the Human Family.

It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be dedicated to the task remaining before us, that this nation under God shall have a new birth of freedom, and that the government of the people, by the people and for the people shall not perish from the earth.

An aged medical doctor of the Adirondacks has given us a glimpse of the transition of human life, as seen by himself. He began his medical practice with the superficial ideas common to many young men of skeptical mind. Any conviction he had held in his early home life had been dissipated into the thin air of disillusionment. He resolved to believe only what he saw. He soon began to see things before unseen. He watched beside the bed of many as they passed into "the undiscovered country from whose bourne no traveler returns." They often saw things not in the room where they lay. His mother's life came to an end in the body. He thought, Is it possible that such a life of love and sacrifice and devotion could cease to be? "These qualities are im-

mortal and imperishable. They cannot die." Then he sat beside a mother, who had just given birth to a child; and she must die. What agony must rend her heart as she comes to consciousness and knows the dread truth! But a strange thing happened. Her face became radiant with joy surpassing anything the doctor had ever seen. She was gazing beyond those in the room. She was seeing something of amazing loveliness. Just a moment! Then the head fell back upon the pillow, and the face was dead. That incandescent visage was indelible in the doctor's memory. That was not the death of mere animal.

The doctor's turn came soon after that experience. He had an imperishable experience of his own. He was prostrated with double pneumonia. He tossed upon a fiery bed. Then he seemed to himself to awake in peace and comfort. He was in a garden, lying under the shade of a sweet, flowering bush. All about him was beauty. Some one came and spoke to him: "Let us go on. It is better ahead." He answered, "*No.* I want to stay here and enjoy this delight." His companion pointed to others going over the top of a little hill. "Let us go with them. They are beckoning to us." Again he refused. He was too happy to be disturbed. Then came the challenge. "Do you not want to go and see your Mother, where these are going?" He sprang up; but he fell back upon his hospital bed with an aching head. He heard the doctor say to the nurse: "We nearly lost him that time." A powerful hypodermic had rallied the physical forces of his body, and it retained the spirit. Otherwise he would have gone on to join his Mother. Longfellow had a poet's insight.

> There is no death;
> What seems so is transition.
> This life of mortal breath
> Is but the suburb of the life Elysian,
> Whose portal we call death.

Belief in immortality produces heroism. If man were only animal, he would be a brute, not a hero. This immortal nature that makes us human has spiritual qualities which raise man above the control of selfish passions and personal interests. It constrains to sacrificial love, which spends life for the good of others. When the need is sufficient the resultant is heroism.

Harry Lauder has given us the benefit of his experience. During the World War he was sitting in his home in London. A message was brought to him. His son, John, had been killed, fighting heroically. The light of the father's life became darkness. He had lived for John, ever since he was born. He had planned and endured hardships that he might help John to the best possible life. His soul was knit to John's as was Jonathan's to David's. Now he was dead, killed in his young manhood. What was there in life worth the living? Blank despair turned the honey of life into the vinegar of death, bitter with the curse of war. For days he lived a dark maze of unreality.

Then one day the truth came to him: "I have forgotten the future life, personal immortality." The hell into which he had been plunged had been transformed into a heaven; for hell or heaven is within ourselves. Listen to him, as he tells us the miracle of transformation.

> Oh, that I could convey to you the healing balm which that thought brought to my soul! I would that I could picture to you the joy that lay in the assurance of seeing my John again. I imagined him holding out his arms to his Mother and me, that he might fold us once more in his strong embrace; and in that unbreakable hope my distress was assuaged.

In February, 1935, John Puckering of Arley, England, died but lived to tell the story. He was being operated on by Dr. G. Percival Mills in the Birmingham Hospital. His heart ceased to beat, and he was pronounced dead. Dr. Mills from a sense of duty, without hope, massaged his heart; and after four and one-half minutes the heart began its normal action; and the spirit reanimated the body. Dr. Mills said, "It is unusual for a man to come back to life."

John Puckering was not unconscious, though his body was dead. He tells his experience in the natural simplicity of plain truth.

> What I saw during the brief spell of death has made me regret that I came back. I was surrounded by thousands of people, all supremely happy; and among them there were three I knew. They nodded and smiled so happily that I was overjoyed that I was dead. The grave has no terrors for me now. I realize that the earthly life, sorrowful as it can be, is just a training ground for something fuller and better.

Immediately after recovering consciousness he said to his daughter, a nurse, "I saw your Mother." She had died a year previously.

The star witness of the fact of personal immortality is Jesus, the "Son of Man." As to John Puckering, believe it or not, but we cannot refuse to believe the testimony of Jesus the Christ. His life and teaching during the three years of His public ministry were illuminated by the light of human immortality. "I am the light of the world. Ye are the light of the world." He raised different ones from the dead. Lazarus is the best known, the case classic. Jesus of purpose remained in the north country for four days after Lazarus died. He said this was for the glory of God and human immortality. Also He said to the dying criminal on the cross beside Him: "Today thou shalt be with me in Paradise."

Jesus exemplified His teaching of immortality. He gave a demonstration, unique in human history. The facts were attested my many unimpeachable witnesses. Four independent accounts have come down to us, unimpaired by the most severe criticism of man's ingenuity. More than immortality is proved by the resurrection of Jesus; but our theme is simply immortality, personal human immortality.

The whole system of Christianity is built upon this indisputable fact; and it concerns every human being. The marvelous growth of early Christianity, in that skeptical and corrupt civilization, depended upon the truth of immortality and Jesus Christ, its divine exponent. It survived the Dark Ages, because this light that "never was on sea or land" could not be extinguished. Six million Christians were buried in the catacombs at Rome in the Christian Hope of a glorious immortality.

Warrensburg, New York.

The Minister's Job

ROGER W. BABSON

Ministers must realize that they have only one job and that is to help people *spiritually*. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to *get right with God yourself and use your religion yourself*. Leaders cannot be wobblers. Leaders must show by their own lives that they have faith, courage, and a goal.

"How can I remedy my situation?" you ask. To laymen the answer is very simple. Consider these four suggestions:
(1) Don't try to preach one or more sermons every week. Preach only when filled with fire and enthusiasm. Then give us "both barrels."
(2) Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.
(3) Have classes in prayer. If you wobble as to the power of prayer for guidance, get out of the ministry. If you believe in it, then boldly teach it.
(4) Finally, take your work seriously. Don't be content to go through a normal service like an old Russian priest. Go out and sell the Gospel as a salesman goes out to sell insurance, automobiles, or vacuum cleaners.

A basic difficulty today with the Church is that most ministers have an "inferiority complex." Ministers should take a militant attitude—sure of *something* that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion.

Facts About Evolution

J. NEWTON PARKER, A.B.,D.D., BRIGADIER

WHAT IS IT? It is a hypothesis, theory, supposition or guess. Scientists often guess at things, and then by research seek to find if these things are true or false. Those who made the evolution guess, ransacked the universe for proofs, and the judgment is, "unproved and unprovable."

Evolution and Design. Its meaning is that everything came by chance, or without design. But this cannot be, for we see design literally everywhere in everything God has created, and man, made in His image and likeness, shows design, plan, purpose in what he makes, from a sickle to a threshing machine; a wheelbarrow to a railroad train; a tramp's hut to a palace; a canoe to a battleship. There is not and cannot be any such thing as chance. What is not man-designed and ruled, is God-designed and ruled in the ends or finals. Design crushes it.

The Bible and Evolution. It is not in the Bible, God's book of truth. If it were true, He would have told us. It is not there, and if not there, it is nowhere. God created all, not only man, but his languages, and He is back of His book, and is the foundation of all truth.

Nature and Evolution at War. Evolution says there are no impassable gulfs between matter and man, but Gen.1 says "After his kind" eight times and "After their kind" twice, and ever since there have been impassable gulfs between these kinds. Some of these gulfs are between living and non-living matter; vegetable and animal kingdoms; invertebrates and vertebrates; marine animals and amphibians; amphibians and reptiles; reptiles and birds; reptiles and mammals, and the monkey and man, man bearing the image and likeness of God, and there is not a scrap of evidence that any of these gulfs have ever been crossed. Nature confounds it.

Miracles Overthrow Evolution. If evolution were true, there could be no miracles; but we know of all those mir acles of creation, the flood, confusion o tongues, of Egypt and the wilderness all through the Old Testament, and th thirty-three described, besides hundred of others not described, in the New Tes tament, and hundreds since, and al these show that the contention of Evo lution that there are no miracles is ut terly false. They cannot both be true then since miracles are facts, Evolution cannot be true.

Human Race and Evolution. The Unity of the human race denies it. Pau says, God "hath made of one blood all nations of men" (Acts 17:26). Because this is so, all people wherever they live, or however much they may be affected by climate, can interbreed, or breed together, or bring forth children. If Evolution were true, this could never be; but Evolution is not true, and interbreeding of all human beings is possible. Unity of the race upsets it.

A Chance World. In a chance world no two animals or human beings would have eyes, ears, noses, feet, mouths, stomachs and hearts; all vegetables, grains and fruits would be constantly changing, and the tops and roots any and every way; water, fire, air, food, light, earth, moon, sun and stars would be all out of place; rocks, sand, springs, rivers, land and sea one way one minute, and different the next. Nothing could be depended upon. If a chance world were possible, it could not last five minutes.

The Human Body Uproots It. Instead of our bodies coming from a single amœba in a mud puddle, the Bible tells us, "The Lord God formed man of the dust of the ground" (Gen.2:7). By analysis it is found that the dust and the human body are each composed of the same 14 elements and 17 compounds, which we must get from the earth through the things we eat. In our bodies, minds and souls there is abso-

lutely no room for Evolution. The human body, the world's most wonderful machine, is utterly against Evolution.

Reason Explodes It. By reason we mean common sense. Paul says, "The invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made. . . . Professing themselves to be wise, they (men) became fools" (Rom. 1:20,22). T. D. O'Sullivan, the great writer on detective science, says, "The man who knows it all is ready for the morgue, for he is already a dead one." Whether it be the tracks of God, man or a rabbit, common sense says they have been there; so sound judgment says Evolution, though much talked about, has not been there.

Experience Exterminates It. Whatever the need, whether food to eat, water to drink, air to breathe or anything else in the world, we know there is a way to get it, for others have done so. Everything in the world has something else upon which it must depend to exist, and God is everywhere in His laws and for all needed things, which can be depended upon and trusted. For nearly 6,000 years man's experience has shown these things are so, and that Evolution is absurd.

Mathematics Prove Evolution Impossible. Two doubled 30.75 times equals, 1,804,187,000, the present population of the world. From the birth of Noah 1056 to 5935 A.M. is 4879. This divided by 30.75 equals 156.67, the average years required to double the race. One Evolutionist says the race is 2,000,000 years old. Suppose instead of 156.67 years required to double the race we say 1240, and that would give a population of 18,932,139,737,991 with 360 figures following. But suppose as another evolutionist says, the race were 100,000 years old and that it had doubled every 1612.51, the present population of the world, after allowances for all deaths would be 4,660,210,253,138,204,300, or 2,527,570,733 for every man, woman and child now living. Suppose that in your home, city, country, and the world every one was made into 2,527,570,733 what would result? If evolution is true, where are all of these people? They simply have not and could not exist.

Astronomy says it is False. Astronomy proves the Genesis seven days were twenty-four hours each, that the chronology of the Bible based upon it is true and that the correct A.M. years down to the present are known.

The *Companion Bible* says, "In the first mention of the heavenly bodies, the purpose of the Creator is clearly stated. Gen.1:14-19 reveals that they were created, not only 'to divide the day from the night, and give light upon the earth'; but they were set 'for signs (cycles), and for seasons, and for days and years.'"

Dimbleby, one of the world's greatest astronomers, says that time in Scriptures is true planetary motion; that every event in the Bible can be proved; that the ten principle cycles started together on the 4th day, and can never be together again because of different lengths, and that evening of Sept. 19 and the morning of Sept. 20, 1936, is the first day of A.M. 5935.

Ten of the heaven's cycles are The Eclipse Cycle of 649 A.M. years; The Life-history of the First Eclipse, 1298; The Egyptian Sothic Cycle, 1460; The Transits of the Planet Mercury, 92; Transits of the Planet Venus, 486; The Metonic or Lunar Cycles, 19; Antediluvian Lunar—Solar Cycle, 7; The Chaldean and Ancient Hebrew Solar Cycle, 15; Rising of the star Sirius, 162; The Procession of the Equinox, 25,960.

Any astronomer who will find the positions of any of the heavenly bodies at any time and turn two, three or more back until together will find they meet on the fourth day of creation named in Gen.1:14.

Some of Dimbleby's books are *The Historical Bible, The Date of Creation, All Past Time.* These can be found in many large Public Libraries.

Genesis Days. The Bible says, "In the beginning God," *bara,* "created the heaven and the earth," or they "were

not made of things which do appear" (Heb.11:3), but out of things which do not appear, which are far greater than those which do appear. When this was done God does not say; but it was some time in the endless past.

After that God, *asah,* made or prepared "the earth" for man, and this was in six days as God says, or all would have been wrecked at the beginning of time, for all things are interdependent, or depend upon each other. These six days were six days of 24 hours each, "the evening and the morning," six times as the Bible says and astronomy proves.

Salvation Demolishes It. If Evolution is true, Salvation is impossible; but countless thousands in the nearly 6,000 years of time have lived it and died for it, and are doing so now. Salvation wrecks it.

Common Sense Ridicules It. If so many babies, with the best skill of parents, nurses, and doctors die, how could they live through thousands of years while, as Evolutionists say, their brains, eyes, ears, stomachs and hearts were coming by chance? It is the Devil's cunning trap, and man has played the fool by getting caught by it.

Decision of Evolutionists. They include Darwin and all his co-workers save one, who held out through "forced evidence," acknowledged 20 objections to Darwin's plan, and Darwin himself in a letter to Huxley dated Aug. 8, 1860, *Life and Letters,* p.331, called Evolution "the devil's gospel."

Verdict of Scientists. Luther T. Townsend, Philip Mauro, Alfred McCann and Rev. A. B. Williams, all of whom have written great works on this subject, give 20 names of the world's greatest scientists, who denounce it as, "nonsense," "the product of imagination," "the old heathen doctrine of chance," a "puerile hypothesis," "absolutely dead," and "nothing is known about the origin of man except what is told us in the Scriptures."

What the Bible Says. God, who talked "face to face" (Ex.33:11) with Moses for more than 40 years, told him tha He, the only one who knew, created times, moved 1, said 10, saw 7, divide 2, called 5, made 7, set 1, blessed 3, end ed 1, rested 2, sanctified 1, or 46 time in Genesis, chapters 1 and 2. *There i the truth. Hallelujah to God the Fathe Jesus the Son, and the Holy Ghost ou comforter, leader and power, our Tri une God, forever and ever!*

A Fatal Mistake

God is the Originator and Creator o everything but sin. The Bible is Hi statement about what He has done Whether we believe or understand it o not, does not change the fact that He i its author, the author of the language in which it is written, and has given it to us through men with whom He spoke "face to face" (Ex.33:11), or "move by" His Spirit, "The Holy Ghost" (2 Peter 1:21). My deep, settled convictions are, that the above is absolutely true, and that all who do not believe and act upon this belief, are making a fatal mistake.

Chicago.

The Bible and Evolution

God has told us the history and fruits of evolution in the first chapter of Romans. The forefathers of the human race knew God and His word concerning His creation and redemption. They perverted it, and turned away from it, preferring their own wills and thoughts. Their degradation continued until they became evolutionists and put "creeping things" as the source of their own life. Thus God handed them over to self-debasement, and they became idolators and savages. God is handing over again Christ-rejecting nations to corruption and violence.—*H. H. Gregg, D.D.*

America needs an old-fashioned message on the heinousness of sin, redemption through the blood of Christ, the necessity of repentance and the new birth. —*Merril T. MacPherson.*

Do Mendel's Laws Disprove Evolution?

JAMES R. RANDOLPH, M.A.

WHEN Darwin wrote his *Origin of Species* the laws of heredity were unknown. All through the years in which evolution was winning its present supremacy in the scientific world, Mendel's great paper lay buried in the files of an obscure scientific journal. It was not rediscovered, and its importance realized, until the early part of the present century.

Subsequent research has abundantly confirmed Mendel's conclusions. It has amplified the laws he discovered. And it has discovered the mechanism through which these laws operate. Thus it has put extremely valuable new tools into the hands of the plant and animal breeder.

Examined under a microscope, each cell in a living body is seen to contain a nucleus in which there is a dark material known as chromatin. When the cell is about to divide, this chromatin, which has heretofore been scattered, is seen to "fall in" like soldiers for a drill, and then to divide into chromosomes, whose number, appearance, and arrangement are characteristic of the species.

In the cell division that then takes place the chromosomes split, and half goes to each daughter cell. This is true in the ordinary cell divisions by which our bodies grow.

But in the cell division that precedes the formation of the reproductive cells the chromosomes do not split. They pair off instead, and one chromosome of each pair goes to each of the new cells. Hence the male and female reproductive cells have always half the normal number of chromosomes for the species, so that when these unite to form a single cell from which a whole new body will grow, the number of chromosomes is again normal.

The laws of heredity can be completely explained if we assume that the chromosomes of each cell contain, distributed among them, a complete set of specifications for the body of which that cell forms a part. When the chromosomes split these specifications are reproduced, entire. They are not scattered. Each cell obeys the specifications for the part of the body in which it is, but it has the specifications for all the other parts. And this is shown, for example, when a cutting from the stem of a rose bush produces roots, leaves, other stems, and flowers.

The union of male and female cells that takes place in sexual reproduction brings together parts of two sets of specifications that affect each other in various ways. If both sets, for example, specify "blue eyes" the child's eyes will be blue. But if one set specifies "brown eyes" the child's eyes will be brown, for brown eyes are "dominant" and blue "recessive." But the blue eyed specification, though overruled, is carried in all the cells. And many generations later a brown eyed descendant may have a blue eyed child. All the

Selective Breeding

man has done, and all his production of new and useful varieties, can be explained as the result of rearranging and recombining specifications whose details are, themselves, fixed. Sometimes one specification is dominant over the other. Sometimes the relation is more complicated. But all the evidence goes to show that, however much the total result may change through selective breeding, the units composing it remain the same.

There is also, in all artificial varieties, a tendency to revert to the primitive type. And there is evidence that great improvements on the primitive in one direction are balanced by weakness in other directions. The most intelligent races of men tend to die out through insufficient reproduction and low resist-

ance to disease. A large dog is less active than a small lion, though the lion may weigh several times as much. And so it goes.

In human society we find that the leading races of antiquity are not the ancestors of the leading races of today. Civilization has produced races that were capable of great things. But these races have not gone on indefinitely to greater and greater things. Rather, they have become degenerate instead, and have lost their all to some barbarian invader. History is littered with the

Wrecks of Civilizations

Each has risen, endured for a time, and then been replaced. Cultured Athens and militaristic Sparta fell before the mountaineers of Macedonia. Rome, after ruling the known world for many centuries, fell before the skin-clad savages of Germany. China, with its ancient civilization and vast numbers, fell before the desert horsemen of Mongolia, and later before the back-woods farmers of Manchuria.

In the white civilizations of today a more peaceful conquest is constantly taking place. Our highest social strata do not have enough children to keep up their numbers. Replacements do not come from the lower classes in the cities. They come, rather, from the small farms of Maine and Canada, from the southern Appalachians, from Scotland, from the Alps, and from the rugged sea-girt peninsula of Scandinavia.

Repeatedly man has tried to get around this law. He has built up aristocracies and been careful of their breeding. But his well-planned eugenics produced idlers and wastrels, and a barefoot mountain girl has come in to restore the vigor of the race.

As a factor in human history evolution seems, very generally, to have worked in reverse. Civilization has progressed in spite of evolution; not because of it. And Mendel's laws would lead us to expect this.

And if evolution cannot give us supermen, how was it able to give us men at all? How could it produce the human race from some lower animal race, with much less intellect and very different physical characteristics?

The most plausible theory of how this might have come about is that some man-like apes became trapped north of the Himalayas by the increasing cold in the mountains and the aridity to east and west. As the Glacial Age set in the trees in their habitat would become smaller and less climbable. Vegetable food would become scarcer. And a man-like form would be evolved, with hands for throwing stones at birds and small animals, and feet adapted to running over rocks and climbing cliffs. It seems, in many ways, a reasonable explanation.

Heredity

But according to our present knowledge of heredity, such creatures, though having a man-like form, would still be apes as far as breeding was concerned. When they got into the warm forests once more they would interbreed with apes. The ape specifications would triumph, and the newly acquired human characteristics would disappear.

Man has never carried selective breeding to the point where the new variety could not cross with the primitive. He has never proved that it could be done. All evidence seems to show, instead, that it cannot be done. The stock breeder knows well that constant segregation is necessary to keep his breed pure. Equally effective segregation, for a very long time, would be needed to make the new race permanently pure. And where has such segregation ever existed in nature?

We might account for Man that way. But how can we account for the many different antelopes that live together in Africa? And how can we account for the hundreds of varieties of deep sea fishes, and of migratory birds?

No. A man-like creature could be evolved from an ape. But before this creature could become a man in fact the specifications in its chromosomes would have to be changed. This could not be a random change. It would have to be

such a change as intelligence alone could make, replacing one set of specifications with another set which would give the same immediate result, but would have entirely different possibilities for future evolution.

Selective Breeding Negative

No natural way has ever been found through which distinctly new hereditary characteristics can be added. They can be taken away. They can be recombined. Masking characteristics can be bred out so that masked characteristics show. But all man's selective breeding is negative, and so, apparently, is nature's.

Superficially, this does not appear to be true, for it is quite a common experience to find "mutations," or individuals that differ widely from the parent type, and whose departures from this type are hereditary. But experience shows that such mutations invariably behave as recessive traits. Hence the change they represent is negative; not positive. It is due to the loss of something, rather than to the addition of something. And until a dominant mutation is proved, the theory of evolution must be regarded as disproved by Mendel's laws, and by all the modern knowledge of heredity that has grown up around them.

Kingston, R. I.

The Theory of Evolution

A CENTURY ago our fathers in the faith lived on the great certainties. They possessed an imposing, comprehensive, and authoritative Gospel. . . . The Bible was the Word—holy, infallible, divine. Today . . . we seem certain only of our uncertainties." Another one-time Northfield speaker, Professor Ernest Scott of Union Seminary, writes (in the *Presbyterian Record*), "In former days, the ministry was a voyage in which storms would certainly be encountered, but which lay through seas that were fully charted. In our time, the face of the world has changed and all the old maps are useless. There has never been a time when the future was so utterly uncertain as it is now. . . . Religion has lost its power and with it all moral sanctions. . . . Ideals have lost their meaning, and no one really believes in anything except brute force. —*Pres. Whale, Cambridge.*

WE do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of Heaven have let us into a larger prison house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. We have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke. Our bewilderment has resulted from our notion that salvation depends on information.—*Pres. Hutchins, Univ. of Chicago.*

DR. JACK, the archæological editor of *The Expository Times,* tells us that "the complete assurance with which some advanced critics wrote has turned out unjustified. Critics are tending to retreat from the extravagances represented by Duhm, Marti, and Hoelscher. The historicity of the Old Testament stands now in higher estimation than ever. The larger aspect of the ancient civilization of the Near East has compelled Biblical critics to revise their views on the chronology of human development and to put back many of the dates suggested a generation ago. . . . We have now an assured knowledge of the existence of writing and literary activity in and about Palestine as far back as the earliest Israelite times. . . . Abundant proof has come that writing was habitually used long before Moses and even before Abraham. There is now no difficulty in concluding that there were . . . scribes and recorders in Israel when Joshua entered Canaan, numerous written psalms long before David, and an abundance of written proverbs, aphorisms, and meditations ages before Solomon.

"All this goes to show that the Isra-

elite historian and prophets could have had, and probably did have, written sources at their disposal dating from many generations before the monarchy. . . . The patriarchal circumstances, as depicted in the narratives of Genesis, are now known not to be an artificial construction of priestly historians at a much later date but a remarkably accurate representation of nomadic life in pre-Mosaic times."

A HOPEFUL sign is the collapse of proud optimism. The social evolutionary theory lies in its death quiver, this idea that proud and mighty man can with his culture build a paradise on earth without God's help. This tower of Babel lies in ruins. The life without God has gone into bankruptcy, and there are significant echoes of this even in contemporary *belles lettres.—Dr. Per Pehrsson, prominent Swedish churchman, at the last Lutheran World Conference, on Swedish conditions.*

THE Reds count that all who preach or teach evolution are working, even unwittingly, for the world-wide cause of the Reds. They laugh to see the rich pay for it. They know that evolution will destroy the churches, the colleges that teach it, and the Constitution of the United States, as well as the present industrial world. They know that as soon as the masses in this country are taught evolution by having it taught in all grades of our schools, as it is done today, that the masses will stop theorizing about it and will put it into practice, and thus become Reds. They will rise up and take possession of all property and natural resources. The end of a road, better than a theory tells you where it leads.—*H. H. Gregg, D.D.*

I REJECT evolution because I deem it obsolete; because the knowledge, hard-won since 1830, of Anatomy, Histology, Cytology and Embryology, cannot be made to accord with its basic idea.—*Albert Fleischmann, G.R., Professor of Zoology and Comparative Anatomy at the University of Erlangen.*

THE Evolution Protest Movement London, has challenged the National Press Association to name one of the advocates of Evolution to produce proof, and not to conceal the facts, or Evolution, in a public debate concurred in by him with Dr. Douglas Dewar. Dr. Dewar is an excellent ornithologist and biologist, and is an active member of the Evolution Protest Movement. The challenge still stands!

After repeated efforts to induce the British Broadcasting Corporation to allow the Evolution Protest Movement to broadcast, the latter were requested to submit the address they wished to broadcast and it would be considered. After six weeks of consideration the Broadcasting Corporation refused the request.

The Address Submitted

The Theory of organic evolution is that millions of years ago lifeless matter, acted upon by natural forces, gave origin to one or more minute living organisms which have evolved into all living and extinct plants and animals, including man.

The aim of the Evolution Protest Movement is to prevent this theory being taught as an established truth in schools supported or aided by the State because the adherents of the Movement believe that the theory is untrue and its acceptance is undermining the morals of mankind.

No one acquainted with the facts dare assert that the theory is proved. That a theory is not proved does not necessarily mean that it is untrue, but it is possible to apply to the theory of organic evolution tests that the theory must satisfy before it can be entertained by reasonable men.

The first of these tests is the experimental test. If in nature creatures lacking head, eyes, ears, teeth, limbs, liver, spleen, nerves, muscles, leaves, roots, trunks, have been transformed into elephants, whales, sharks, man, oaks, ferns and pines, then man by breeding opera-

tions extending over a period of years, ought to be able to change one type of animal plant into a different type. If this cannot be done, clearly the theory of organic evolution fails miserably to satisfy the experimental test.

For centuries men have been experimenting on dogs, cats, cattle, horses, poultry, pigeons, etc. The ancient Romans bred fowls, but the domestic fowl is still a fowl; the species has undergone no considerable change, although more than 2,000 generations have been bred. If it be said: "Breeders have not tried to change fowls, etc., into anything else," the reply is: "Biologists during the past forty years have been trying in vain to transform quick-breeding animals into other kinds of animals."

For example, dozens of experts have experimented on the tiny fruit fly, *Drosophila melanogaster*, with this object in view. An egg of *D. melanogaster* laid in the first day of a month hatches out and produces offspring which themselves lay eggs on the fifteenth of that month; thus 24 successive generations can be raised in a year, and some 800 generations of it have already been selectively bred in the hope of transforming some of its offspring into something new.

Further, in 1927 Muller discovered that by exposing animals to X-rays the rate at which marked variations or mutations appear is increased by 15,000 per cent. Since that date *Drosophila* and other creatures have been extensively X-rayed; the only result is that the same variations appear far more frequently. All this experimenting has brought into being many breeds of *Drosophila*, over 100, but all these are perfectly fertile when crossed with the wild form.

On the other hand, wild species rarely, if ever, interbreed naturally, and, when they can be induced to cross the result is almost invariably either no progeny or sterile offspring. There seems to be a fundamental difference between the varieties produced by man and nature's species. If negative evidence can disprove a theory, breeding experiments disprove organic evolution. No biologist, in face of this evidence, should adhere to a belief in evolution.

Another test which organic evolution must satisfy is that of the fossils. Fossils are the preserved remains of dead animals and plants. Hundreds of thousands of fossils have been found, and, if the theory of organic evolution be true, numbers of these must afford evidence of the immense transformations of animals and plants postulated by the theory. The theory utterly fails to satisfy this test.

If, as the theorist asserts, bats, whales, dugongs, seals, man, kangaroos and horses are all descended from an ordinary four-legged mammal, and lizards, ichthyosauruses, pterodactyls and dinosaurs from some ordinary four-legged reptile, a series of animals transitional between each of the above and the supposed mammalian or reptilian common ancestor must have existed in the past, and scores of fossils of such transitional animals should have been found.

In fact, not one has been found. Dozens of fossils of each of the above animals have been found, but every one exhibits all the peculiar features of its kind. The earliest known fossils of whales are perfect whales, those of bats perfect bats, and so on. Palæontology has falsified the predictions of Darwin's followers that the rocks would yield fossils of half-formed men, whales, bats, etc., which they styled pro-hominidæ, pro-cetacea, pro-chiroptera.

Contrast this prediction with that of the formulators of the periodic law of the chemical elements that six new elements of which they were able to specify the properties and approximate atomic weights could be discovered. This prediction was fulfilled within forty years of its pronouncement. Herein lies the difference between a true and a false theory.

Take the much-paraded fossil pedigree of the horse. This begins with a

horse, *Eohippus* of the Eocene. It does not go back to any pre-equine ancestor. In no case is it possible to arrange a chronological series of fossils, admitted by every expert, connecting genetically any animal with a creature belonging to another family.

The allegation that the non-discovery of a single vitally-important fossil is due to the imperfection of the geological record is refuted by such facts as: fossils have been found of every genus of mammal living in Europe today and of the 65 genera of British bivalved molluscs (shell-fish), with the exception of of the minute *Montacuta.*

So long as Botany and Zoology are based on the crude theory of transformism, it is only by courtesy that they can be called sciences.

Evolution and its Danger

W. Bell Dawson, M.A.,D.Sc.,F.R.S.C.

Gold Medalist in Geology and Natural Science; Gold Medalist, Institution of Civil Engineers, London; Laureate of the Academy of Science, Paris; Author of "The Bible Confirmed by Science."

THE word Evolution is used with so many different meanings, that it is first necessary to say in what sense we are using it, for several distinct kinds of progress and development are all termed an evolution. But here, we are discussing what is known as "organic evolution," from the time when life began in the world; which claims that one type of creature can change into a wholly different kind; as for example, a fish into a lizard or a bird.

The Physical World. If there is any change of one kind of creature into another, this ought to accord with the behavior of material things in physics and chemistry. For nature is one. But in that realm we find no gradual uplift of higher elements from lower ones. On the contrary, the only change of one substance into another that goes on naturally is disintegration; or the breaking up of higher elements to form lower ones in the series. So where the laws of nature are most simple and definite, there is no indication of Evolution.

The Past. Of all the sciences, Geology affords the best field in which t trace the succession of living beings We find there, two outstanding features: First, in each type of life, ther were in the past more highly develope forms, as well as greater variety, tha in the world today. This is most clearl seen in the types or classes that hav been longest in the world; such as th corals, shells and cuttle-fish, crabs an lobsters, and very notably the reptiles Secondly, a large number of creature can be traced through long ages with out any change whatever. These state ments cannot be challenged; and the are true also of some organs of th body, such as the "multiple eye" of th crab or the house-fly, which shows n development from the earliest times. I was perfect from the first.

The Present. If any type of crea tures should show change during de scent, it is those that have the most nu merous generations. The one-celled or ganisms are in immense variety, classe broadly as bacteria; and they propagat from one to another, twice or thre times in an hour. So there are as man generations in one year, as with sheep or cattle in 175 centuries. Among them all, the disease germs have been th most thoroughly studied. Yet, if there were any change from one species to another in 15,000 or 20,000 generations a typhoid germ might turn into a malaria germ from one year to the next. The whole investigation of germ diseases would thus become futile, with no reliable basis.

The Cause of Change. If creatures change from a low type to a higher level, there must be some cause for this. It is all the more necessary to find the cause, when the chemical elements of which their bodies are made, testify against spontaneous uplift. Darwin was well aware that unless some reason could be found, his theory of Evolution would fail. Yet the three causes or compelling impulses which he proposed, to explain upward progress, have proved

inadequate, and are now discredited by outstanding evolutionists; and they do not know what other causes to suggest; nor can they agree upon them.

Such points as the above show how easy it is to teach Natural Science in the usual one-sided way; emphasizing all that may seem to favour Evolution, and overlooking what is so telling against it. But on the moral side, the matter is still more serious.

The Moral Side. If mankind has risen from the animal level and his intelligence has developed through his own endeavor to cope with nature, what is the meaning of Sin? Evolution tells us that what is called sin is merely some inherited taint or animal propensity, without responsibility on our part; and which further development will overcome. No one is therefore to blame for such things; on the contrary, man deserves congratulation that he has progressed so far, and that the future is in his own hands. This is clearly the logical conclusion to which Evolution leads. The practical outcome of this doctrine that we are only "improved animals" is seen in the conduct of those who no longer recognize responsibility or regard sin as serious.

Yet even so modernistic a leader as Harry E. Fosdick, urges us to recognize that sin is real. "Personal and social sin," he declares, "is as terribly real as our forefathers said it was, no matter how we change their way of saying it. And it leads men and nations to damnation as they said it did, no matter how we change their way of picturing it."

Christianity. The outstanding doctrine of Christianity is that man is responsible for his wrong-doing; that he needs to be forgiven and cleansed if he is ever to stand in the presence of a holy God; and that it is only through the Atonement made by Christ that this is possible. The central sacrament of the Christian Church testifies to the truth of this belief. But the evolutionary view of continuous development sets all this aside; because it makes any atonement for sin superfluous and unnecessary. If any of our Church leaders are unable to see this, it is at least plain to the Atheist, who stresses this outcome of Evolution as his most powerful argument against Christianity.

Who then can gainsay the right of strenuous objection to the instilling of evolutionary ideas into the minds of our young people of school age, when this can only turn them aside from belief in the Gospel? If Evolution must be taught, its place is amongst the philosophies in the advanced classes in the University. The student can then make his choice between accepting views which closely resemble the old pagan philosophies; or believing the revelation from God which the Scriptures give us, as the guiding star of his life.

NOTE.—For brevity, we have omitted quotations and references; but for the statements made, authorities could be quoted or examples given in confirmation.

Montreal.

Bible Challenges Evolution

The Bible tells more about evolution than any evolutionist can. The Bible tells where evolution came from, foretold what it is doing today, and how it will produce the Antichrist and bring in the greatest tribulation, Christ said, that this world will ever know. Thus evolution fulfills and confirms the prophetic Scriptures as the Word of God, at the same time that it rejects the Bible. Christ has no more place in a consistent system of evolution than He has in any other scheme of sin.—*H. H. Gregg, D.D.*

If you resolve to hold fast the faith once delivered to the saints you will be regarded as antiquated, and you will be as much pointed out for your faith, as you would be for your dress if you should walk down the street in the costume of the reign of Queen Elizabeth (Luke 11:33-36).—*Spurgeon.*

The Baptism with the Holy Spirit

JOHN GREENFIELD, D.D., WARSAW, INDIANA

Jesus, our best beloved Friend,
Draw out our souls in pure desire;
Jesus, in love to us descend,
Baptize us with Thy Spirit's fire!

THUS prayed the great Moravian poet and hymn-writer, James Montgomery. It is a prayer addressed to Jesus. Old-time Moravians, when filled with the Holy Spirit, prayed to Jesus. It is perfectly Scriptural to do so. The Apostles prayed to Jesus; so did Stephen and Paul. Especially may we pray to Jesus when we are seeking the experience of Pentecost, for it is Jesus who "baptizes with the Holy Ghost and fire."

The early Moravians not only prayed to Jesus. They also prayed to the Holy Spirit. This also is Scriptural. The prophet was commanded to pray to the Spirit when he was told to say *"Come, O Breath,"* etc. (Ezek.37). Count Zinzendorf's prayer to the Holy Spirit begins with the following well known stanza:

To Thee, God Holy Ghost, we pray,
Who lead'st us in the Gospel way,
Those precious gifts on us bestow,
Which from our Saviour's merits flow.

But perhaps no hymn-writer has sung more about the Holy Spirit than James Montgomery. Listen to these stanzas from his great Whit-Sunday hymn:

O Lord, God, Holy Ghost,
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power!

We meet with one accord
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.

The young, the old inspire
With wisdom from above;
And give us hearts and tongues of fire
To pray, and praise, and love.

Another great hymn-writer was the well known Scotch-Presbyterian, Dr. Horatius Bonar. Our Hymn-books contain scores of his Gospel songs, and they are all of the finest quality both as to Scriptural doctrine and poetic merit. Perhaps no hymn-writer has so many and such beautiful songs about the second coming of our Lord and Saviour.

But Dr. Bonar was also great as a preacher and author. A beloved student of Dr. Thomas Chalmers, that greatest of Scotch preachers and theologians, Dr. Bonar's books elicited the warmest praise of his famous professor. In a volume of sermons entitled *Light and Truth* we find a chapter on *The Baptism of the Holy Ghost.* Space permits us to quote only a few striking sentences. The text is: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning" (Acts 11:13).

"This is one of the many repetitions of the Pentecostal scene which occurred in early days. Most unscriptural is the statement of some that the giving of the Spirit at Pentecost was a thing done once for all, not to be repeated, and that we are not to pray for or expect such things again. The whole 'Acts of the Apostles' is a direct refutation of this piece of human fancy. Wherever the Apostles went there was a repetition of Pentecost, whether at Jerusalem, or Samaria or Antioch, or Corinth." "The Holy Spirit is the heritage of the Church. The Old Testament saints possessed Him; and still more the New. This is our heritage, the heritage of every believer. We 'receive the promise of the Spirit through faith' (Gal.3:14). He is the heritage of the last days as well as of the first. The possession of the Holy Ghost, the quickener, the teacher, the purifier, the energizer, the comforter,—this is our privilege. His personal presence and indwelling, (*not vaguely 'in the Church'* as Romanist and many Protestants teach), *in the soul* is that which the Father has promised. *It is this* that makes the true, and earnest and holy man. *It is the lack of this* that makes the *half-hearted* disciple, the formalist, the whited sepulchre."

"Beware, then, of seeking less than the Baptism of the Holy Ghost. Our

whole life is to be a reception of the Spirit. He is to be continually coming down on us and filling us. Let us open our mouth wide that He may fill it. Let us beware of anything that would present itself as a substitute for the living Spirit. Many such things may we expect in these last days from *Satan as an angel of light.*"

What Dr. Bonar feared nearly a century ago we see fulfilled at the present time. Many so-called Bible teachers are heaping ridicule on earnest Christians who by prayer are seeking a personal experience of Pentecost. Never having themselves received the baptism of the Holy Spirit, they tell babes in Christ that there is no such blessing for believers. Shortly before his triumphant home-going the great Evangelist Dr. R. A. Torrey wrote us the following letter:

Dear. Bro. Greenfield:

Yours of July 20th received. Was glad to hear from you again. I greatly appreciate what you say about my book "*The Holy Spirit—Who He is and What He Does.*" I quite agree with you it is strange that the teaching of this doctrine is not only ignored at P—— but at some of our Bible Institutes. There are a great many who are so insistent upon their teaching that every believer is baptized of the Holy Spirit when he is born again, that the Baptism with the Holy Spirit means nothing to them."

Thus far Dr. Torrey. Surely in these last and evil days we do well to pray with that great man of God, that prince of English hymn-writers, Charles Wesley:

Oh that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow.

Oh that it now from Heaven might fall,
And all my sins consume;
Come Holy Ghost, for Thee I call,
Spirit of burning, come!

The Christian Church has this year been commemorating the one hundredth birthday anniversary of that greatest of modern preachers, Charles Haddon Spurgeon. In some respects he has never been equalled by any preacher, ancient or modern. For nearly four decades thousands of hearers thronged his spacious tabernacle twice every Lord's Day. His printed volumes of sermons are still "best sellers," nearly half a century after his triumphant home-going.

Dr. Theodore Cuyler, one of America's great preachers, was once a guest at the Spurgeon home. He declared that the secret of Spurgeon's power was his prayers as he heard them in the daily family worship. The following prayer was delivered in 1881, in London, after a soul-stirring sermon on Acts 2:1-4.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Spurgeon's Prayer for the Holy Spirit

"O God, send us the Holy Ghost in this fashion. Give us both the *breath* of spiritual life and the *fire* of unconquerable zeal, till nation after nation shall yield to the sway of Jesus. O Thou, who art our God, answer us by *fire*, we pray Thee. Answer us both by *wind and fire*, and then we shall see Thee to be God indeed. The Kingdom comes not, and the work is flagging. O that Thou would'st send *the wind and the fire!* Thou wilt do this when we are all of one accord, all believing, all expecting, all prepared by prayer. *Lord, bring us to this waiting state!* God send us a season of glorious disorder. Oh for a sweep of the wind that will set the seas in motion, and make our ironclad Brethren, now lying so quietly at anchor, to roll from stem to stern! Oh for the fire to fall again—fire which shall affect the most stolid! Oh that such fire might first sit upon the disciples, and then fall on all around! O Spirit of God, Thou art ready to work with us today even as Thou didst then. Stay not, we beseech Thee, but work at once. Break down every barrier that hinders the incoming of Thy might! Overturn, overturn, O sacred Wind! Consume all obstacles, O Heavenly Fire! Give us now both hearts of flame and tongues of fire to preach Thy Reconciling Word for Jesus' sake! Amen.

The Holy Ghost is here,
Where saints in prayer agree;
As Jesus' parting gift is near
Each pleading company.

Obedient to Thy will,
We wait to feel Thy power;
O Lord of life, our hopes fulfill,
And bless this hallowed hour.

The Menace of Unbelief

GEORGE W. RIDOUT, D.D.,F.R.G.S.

SOME years ago Bishop Hoss of the South said in a great address: "There is widespread infidelity penetrating and poisoning the very atmosphere that we breathe, and insensibly lowering the victorious tone of religious faith. Sometimes it takes on the form of a scientific negationalism, denying the existence of a personal God—at once imminent and transcendent—and putting in His place either the *caput mortuum* of blind force or that icy ghost of Deity, 'a stream of tendency, not ourselves, that makes for righteousness,' as if anything but an intelligent and self-determining Thinker could possibly have created a universe which only intelligent thought is able to construe.

"Sometimes it assumes the shape of historical skepticism, subjecting the documentary records of religion to a hard and pitiless dissection, that, if universally followed, would cancel all satisfactory knowledge of past events, and leave us quite uncertain as to whether we have any solid ground of fact on which to plant the soles of our feet, and yet seeking to console us with the delusive assurance that, though the New Testament be taken from us, we still have Christ left.

"Let there be no misunderstanding here. If the four Gospels are not substantially true, then we are building on sand. The cry of 'Back to Christ' may itself be a delusion and a snare. The only Christ to whom it is worth while to go back to is not the Christ of unaccredited tradition, nor yet that floating phantom, the so-called Christ of the Christian consciousness, but the homely and familiar Christ who was born in a manger, died on a cross, rose in majesty from the sepulchre, and ascended to the right hand of God.

"Scholarship has its rights, but it must be reverent as well as learned. You may not dogmatically require it to labor in the interest of pre-conceived opinions; but you may require that it shall not rudely disturb the great pieties of the world by setting forth incomplete and unverified theories as if they had the authority of final conclusions, and you may insist that it prosecute all its investigation, not in the temper of the forum or the market-place, but in the temper of the closet and sanctuary."

The Bishop's protest that the "Critic should not rudely disturb the great Pieties of the World," reminds us again that we are permitting a lot of this disturbing business to go on unrebuked and uncontested.

Dr. Forsyth of London in his Yale Lectures says: "It is part of the price we pay for popular preachers that we fall into a way of thinking as if, when a gifted speaker appears the main duty of the church is to give him his platform or even his pedestal and then stand out of the way; hence manifold mischief to preacher, church and Gospel."

To spiritually intelligent people—those who read and think—it is absolutely amazing the amount of error and heresy the average church will tolerate in its pulpit and school. They accept as "New Truth," "New Gospel," "Advanced Thought," old age-long heresies that have been revived and rehabilitated.

It has been well said, "When you have evolved the newest theological thought, remember that you have probably taken into your new creed with evolutionary modifications the liberalistic doctrine of former decades—a dead theology like that which may be found in not a few present day theological Cemeteries."

Dr. Cuyler said something strong in these words: "I am sick of all this talk of advanced thought in religion. When thought advances beyond the Cross of Calvary it goes over the precipice." Sometimes churches have gone over the precipice, and the Blood has been discounted or "counted an unholy thing"

(Heb.10:29), and as a result no conversions take place, and no fire from Heaven falls. Sometimes ministers have gone over the precipice and have lost their rich experience of the Spirit's presence and power, and have fallen into professionalism where they know no longer the joy of leading souls to Christ. Sometimes Christians have gone over the precipice and have lost that close walk with God, and the sweet sense of reconciling grace, and the witness within of God's love and favor, and have drifted into formalism and cold profession.

We need to get back to the Cross and to the precious Blood. Here is found cleansing from sin, and rest in God, and joy in the Holy Ghost.

The modernists with their menacing unbelief fail to give us an intelligent and sufficient substitute for that which they would displace, or, in other words, they rob the church of her great certainties and are unable to give back anything to make up the loss. *The Lutheran* touches the core of things in a ringing way. It says:

"We must protest against an emphasis which wrenches the eternal principles of Christ's teachings apart from the spiritual essence and content of the Gospel; which speaks of a social gospel apart from the saving gospel; which conceives of the Church's task and mission as reformatory on the outside rather than redemptive in the very heart and life of man. You can convert an individual; you can baptize an individual; you can reach with the Gospel the inner springs of an individual's life; you can bring the individual into personal relationship and fellowship with God through Christ. But you cannot convert a 'social order'; you cannot baptize a 'social order'; you cannot regenerate it; you cannot bring it into fellowship with God. 'You might as well try to vaccinate the social order' (To use Dr. Patton's words) in order to save it from the smallpox of sin. Here is where the modern passion for vague generalizations runs amuck. A mixed group, or order, is a very intangible, impersonal entity to deal with."

Redeemed individuals mean Christianized society. What is needed to Christianize society is to redeem the individual.

Let the preacher avow the creed of unbelief and what happens? He loses his convictions, his passion, his fire, and his ministry becomes a dead sea.

In a ministerial association in Central New York, a pastor of a prominent up-state church said: "In the theological seminary I espoused the Higher Criticism and came out an ardent advocate of the New Theology. My ministry was barren; no souls were saved and I found my church was dying by inches on my hands. I discovered what the matter was; it was my own preaching. The New Theology, for saving and edifying results, is not preachable. I confess to you that I have abandoned it and have gone back to the old-fashioned conservative theology, and God is now blessing my labors."

When the Rev. George F. Pentecost was pastor in Brooklyn, an eminent minister of one of the great avenue churches in New York City asked him to come over and conduct a series of evangelistic meetings in his church. He was a new theology minister. Dr. Pentecost remarked with some surprise: "Why! you do not believe in the Christ and Atonement which I preach!" "I know that very well," was the response, "but I also know that if anybody is converted to Christ it must be by means of the old view."

Dr. Pentecost said further: "I have known of conversions under the preaching of men who rejected the traditional view of the great redemption; but the converts in every case have accepted the traditional Christ and his objective atonement, interpreting the preacher's doctrine from their, and not his, point of view."

When anxiety begins, faith ends.—*J. R. Miller.*

Words of Wisdom

See that your relish for the Bible be above every other enjoyment and the moment you begin to feel greater relish for any other book, lay it down till you have sought deliverance from such a snare, and obtained from the Holy Spirit an intenser relish, a keener appetite for the Word of God (Jer.15:16; Ps.19:7-10).—*Horatius Bonar.*

Bible reading is indispensable to the nurture and cultivation of the spiritual life. Bible knowledge furnishes the mind with food for the noblest meditation.—*Presbyterian.*

I am profitably engaged reading the Bible. Take all this Book upon reason that you can and the balance on faith, and you will live and die a better man.—*Abraham Lincoln.*

Hold fast to the Bible as the sheet-anchor of our liberties. Write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—*General Ulysses S. Grant.*

We do not judge progress by material standards. America is not ahead of other nations because she is rich. Nothing makes America great except her thoughts, except her ideals, except her acceptance of those standards of judgment which are written upon these pages of Revelation—the Bible.—*Woodrow Wilson.*

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—*Bishop Hall.*

The Bible seems to me like a river of light following through my darkness and it has kept my hope of accomplishments bright when things seemed too difficult to overcome.—*Helen Keller.*

The Christian Church is doomed i church-workers cease to search th Scriptures, and non-Christian nation will never find the path that leads t life without the guidance of prophet and apostles and the Prince of glory.— *Dr. Charles E. Jefferson.*

Above all, the pure and benign ligh of Revelation has had a meliorating in fluence on mankind and increased th blessings of society.—*George Wash ington.*

I have always said, and always wil say, that the studious perusal of th Sacred Volume will make better citi zens, better fathers and better husband —*Thomas Jefferson.*

It (the Bible) contains more of m little philosophy than all the librarie that I have seen; and such parts as cannot reconcile to my little philosoph I postpone for future investigation.— *John Adams.*

The first and almost the only book de serving of universal attention is th Bible. I speak as a man of the worl to men of the world, and I say to you "Search the Scriptures." . . . The ear lier my children begin to read it th more confident will be my hopes tha they will prove useful citizens of thei country and respectable members o society.—*John Quincy Adams.*

It was for the love of the truths o this great and good Book that our fath ers abandoned their native shore fo the wilderness. Animated by its lofty principles, they toiled and suffered til the desert blossomed as the rose.— *Zachary Taylor.*

It (the Bible) is the rock on which our republic rests.—*Andrew Jackson.*

Many men owe the grandeur of thei lives to their tremendous difficulties.— *Spurgeon.*

If you take out your statutes, your constitution, your family life all that is taken from the Sacred Book, what would there be left to bind society together?—*Benjamin Harrison.*

The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.—*William McKinley.*

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.—*Theodore Roosevelt.*

This Book speaks both the voice of God and the voice of humanity, for there is told in it the most convincing story of human experience that has ever been written, take it all in all, and those who heed that story will know that strength and happiness and success are all summed up in the exhortation, "Fear God and keep His commandments."—*Woodrow Wilson.*

Whatever mutations may come in the affairs of men and of human society, the Bible remains the Book of books, winning constantly wider acceptance among men wherever they live, as the inspired vehicle of the greatest truths that have been revealed to the world.—*Warren G. Harding.*

Knowledge does not comprise all which is included in the large term of education. The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—*Daniel Webster.*

We are not complete until we are saved from self-pity, and find joy in thinking of others.—*Herbert Lockyer.*

Jesus, God with us, points to His thorn-marred brow, sword-pierced side, and with His scarred, sinless feet comes to you, with the world in His heart, and stretches His nail-marked hands in mute, silent pleading for your help as His instruments and human saviors of our dying race.

Daniel Webster is quoted as saying: "If there is aught of eloquence in me, it is because I learned the Scriptures at my mother's knee."

Those who neglect souls, begin by neglecting their duty to God, their duty to their own souls, and the souls of all men, by doing nothing to get them saved, and then they go on into eternity as if it mattered nothing at all.—*Dr. J. Newton Parker.*

Too often the so-called higher education substitutes a sneer for a prayer, a cynical laugh for a declaration of faith, and forgets that the fear of the Lord is the beginning of wisdom.—*Dr. Daniel Russell.*

Into every one's life there comes, now and then, a parting of the ways. One road goes up, the other dips down. One must choose the high road or the low road. Upon that choice depends the value of the life.

A Christianity without a dying Christ is a dying Christianity. And history shows us that the expressiveness and elevating power of the gospel depend upon the prominence given to the sacrifice of the cross.—*Alexander McLaren.*

Whatever we may say or think about it, the cross has been the greatest element of power in the gospel, in all the long history it has awed, allured, melted and conquered men's hearts.—*Frederick L. Anderson.*

Concentrate all your thoughts upon the work in hand. The sun's rays do not burn until brought to a focus.—*Alexander C. Bell.*

Death is not a journeying into an unknown world.—*Ruskin.*

For Your Scrap Book

Sin Its Own Executioner

WILLIAM MEGGINSON, D.D.

THE evolutionist repudiates the Christian tenet of sin and guilt. He says it is a burden inherited from our inferior animal ancestors. There are preachers who preach and teachers who teach that "sin must not be taken too seriously; that it is no bad inclination of the heart, no habit or condition, but exclusively an arbitrary act of the will, which arises from a conflict between nature and culture." Vice and crime are freely admitted, but no sin. A person is therefore predestined to run counter to the accepted laws of society and the commandments of God. If so predestined, there is no guilt nor individual responsibility in a thing you cannot help doing.

There is ordinarily not much logic among the evolutionists, but when they are confronted with the indisputable facts of vice and crime, consistently exhibited in the lives of men, they must account for it. Accordingly they lay it on our supposedly animal ancestors, who have no "come back."

This might pass, if it was not for another fact, that there is neither vice nor crime among animals, and it cannot be proven that there ever was. If there was such, away back there when humans were getting their nature, it speaks well for the animals that they have reformed, while man, their highest progeny, has remained bad or become worse. Whoever heard of a monkey kidnapping his neighbor's baby? Has any evolutionist discovered a "red light district" in the jungle? It is a gross slander of the animals. Animals do fight for prowess in the jungle, and kill for food, but not for vindictiveness nor for fun.

Bible believing Christians accept the Bible account of man's present estate. They believe that man was really holy when he was created; that the first man, exercising his free will, rebelled against God and obeyed Satan. That he fell from his sinless into a sinful estate and was confirmed a moral, responsible being. That all mankind fell with the first man, and have inherited from him a nature that is corrupt and which, when allowed rein, is capable of any and all of the category of horrible spiritual attitudes, and unspeakable deeds recounted in Romans, first chapter. Man is accountable for all of them because he performs them in the full exercise of his free will. He chooses to do them. His corrupt nature urges evil deeds, but cannot coerce a man into their performance. Any man can, by the exercise of his free will, refrain from doing them. We deny that man is obliged to do evil. This ability to refrain from evil, renders man morally responsible for all of his acts, and if evil, responsible for the perverse will which prompts them.

The Bible calls evil thoughts, words and deeds, sin. Anything which is contrary to or against the holiness of God, is sin. The man who regards not the will of God, or despises it, and of his own volition does violence to His will, is a sinner. The Bible is careful to attribute sin to an evil heart or inner nature of man. "The *soul* that sinneth it shall die" (Ezek.18:3). "Out of the *heart* of men evil thoughts proceed, fornication, thefts, murders" (Mark 7:21-22). In the eyes of God, the evolutionist's "burden" inherited from the animals, is a devilishness of the heart, for which man is held morally responsible.

If there is moral responsibility, then a general righteous law, which immoral

acts contravene, will have full right and power to enforce itself with penalties for its violation. God does not issue an individual or special decree, proscribing death because of the sin of any man. This is a general law or principle of the Kingdom of God. It is capable of enforcing its own penalty, and with remorseless exactness does enforce its own penalty. It knows no clemency and is incapable of pity. This is law: "The soul that sinneth it shall die." Its New Testament equivalent: "The wages of sin is death" (Rom.6:23).

This self-enforcement of the law of sin and death, is conspicuously set forth in at least three passages of New Testament scripture:

1. Rom.6:23. "The wages of sin is death." In this passage there is nothing which hints at an arbitrary act of God, imposing the sentence of death upon someone who has failed to please Him. Death is here represented as something which has been earned. "Wages" is the pay due for the investment of time and energy. The man who invests his God-given time and his mental and physical energy in sin, earns something. To use a common phrase, "Something is coming to him." Of what character shall it be? It would require a miracle to get something good out of something bad. Our evolutionist friends do not believe in miracles. They could not possibly expect that life could come out of such a course, call it what they please.

No! death is inevitable. It may not come suddenly, either to soul or body, but it is on the way. The Christian worker needs not that the sorry story be rehearsed in his ears. The blear eyes, the contorted features, the shattered nerves, the broken body, all advertise that death comes on apace. Unless something up-roots the habit or custom of sin in such a life, or diverts its way, it is like a ball rolling down hill—it is bound to reach the bottom. Right here is where the gospel of grace, through Jesus Christ, steps in, giving the soul a right-about-face and power to pull the grade already passed over. It uproots the devilish bent to sin, by implanting a new life, born from above, and enables the possessor to "will and to do of God's good pleasure."

2. James 1:15: "Lust when it hath conceived beareth sin, and the sin when it is full grown, bringeth forth death." This is the language used to describe the biological processes of the birth of animal and human bodies. Conception is the first step in the reproduction of life, when the life-seed becomes fertilized. Life thus begun, inevitably matures and in due time is born or "brought forth." This process in the physical world is relied upon to propagate any species. James says it is just as certain in the world of spirit. Lust, which is sin, is conceived. Its progeny is sin. Sin matures and its child is death. Notice that in this figure, lust, sin and death are considered to be of the same nature and character. Lust is sin; sin is death; death is the full grown, mature fruit, of both lust and sin. Lust becomes the grandmother and sin the mother of death.

3. Gal.6:7-8. "God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his own flesh, shall of the flesh reap corruption; but he that soweth unto the spirit, shall of the spirit reap eternal life." In this passage we have perhaps the clearest and strongest statement of the fact that sin is its own executioner. Every man expects to reap the same in kind of that he sows. The harvests of the world are based upon the exactness with which nature reproduces seed "after their kind." Likewise, an increase of the seed sown is expected. If these laws in the natural world were violated, God would be mocked.

It is folly for any man to sow seeds of sin and expect to reap anything but sin. We saw above that sin and death are synonymous terms. The harvest of sin is bound to be death or God would be mocked. Sowing to the flesh cannot reap soundness, but corruption. God is love and exhibited its depth in the gift of His Son that sinners should not per-

ish. But God has never loved any man enough to give him a harvest different from the seed he has sown. A man who presumes upon the love of God, outside of the channel God has made for the flowing of that love—Jesus Christ—is foolish now and is destined for a rude awakening when the period of sowing is over.

We who have come to Him, through the channel or way He has provided, can never cease to thank Him for the power to over-sow the field. "He that soweth to the Spirit shall of the spirit reap eternal life." Eternal life is a harvest, but the proper seed to produce it has to be sown. "Let the wicked forsake his way, . . . and let him return unto Jehovah, who will have mercy upon him." The only way to return to the Lord for this dispensation is to accept the Christ. "I am the way . . . no man cometh unto the Father but by me." "Come unto me, all ye that labor and are heavy laden. Him that cometh unto me, I will in no wise cast out."

The evolutionist makes no provision for a change in the "animal" nature of man, with his inherited "burden" of tendency to commit vice, crime, and otherwise run counter to the accepted laws of society, moral and otherwise. Man is destined to live and die with the "burden" on him. It reminds one of the "mortal error" of Mrs. Eddy, into which she fell and still is. Right at this point God interposes with His grace in Christ, providing for a change of the inner nature of man. "Ye must be born again . . . from above." "That which is born of the flesh is flesh, that which is born of the Spirit is spirit." "I am come that ye might have life" (spiritual life). "Wherefore if any man is in Christ, he is a new creature" (or creation).

It would be of interest now to ask, Does it work? Will an acceptance of Christ and the provision of grace God has made through Him, so change the inner nature of man that he will freely choose to refrain from evil and strive to do good? Will it make a man good, so that of his own volition he will cease to do evil and learn to do well? Peter (2 Pet.1:4) says we become "partakers of the divine nature." And again (1 Pet.1:22-23) "You have purified your souls through the truth . . . having been begotten again." In Eph.4:22-24, Paul speaks of the old man with his deeds having been put off, and the "new man who after God is created in righteousness and true holiness," having been put on.

All of this gets down to the root of the matter. The partaker of the divine nature, thinks and acts within the character of that nature. The soul that has been re-created by a new birth, behaves as a new creature. The "old man" with his deeds has been put off, because the inner nature has been re-created in righteousness and true holiness.

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us, we beseech you on behalf of Christ, be ye reconciled to God" (2 Cor.5:20).

Passion for Souls

DR. J. NEWTON PARKER

Mark 11:24

GREAT Soul-winners have wanted and prayed for souls. Charles G. Finney spent a day in the woods fasting and praying, and preached at night to a very ir-religious crowd, and all but an elder of the church fell on the floor in agony and conviction and prayed so he had to stop preaching.

Philip Doddridge prayed: I long for the conversion of souls more sensibly than for anything else. Methinks I could not only labor, but die for it.

George Whitefield prayed: O Lord, give me souls, or take my soul.

John Knox prayed: Give me Scotland or I die.

Dr. Talmage said, If God does not give me my prayer, I cannot endure it. I offer myself. I offer my life to this work. May a great multitude of souls be born to God.

Rutherford said, My witness is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me.

Charles Spurgeon, when asked the cause of his success, said, Knee work! Knee work!

Mrs. Maggie Vancott, in an agony for souls in a revival, went into a cold room and said: "Do not allow anyone to come near me. I shall in the name of God, have victory or death." In less than five weeks 235 souls professed conversion.

Daniel prayed three full weeks and it was said to him, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

George Whitefield said, "I am persuaded that the generality of preachers talk of an unknown and unfelt *Christ.* Many congregations are dead because dead men are preaching to them."

David Stoner on his death bed cried, "O Lord, save sinners, by the scores, hundreds, thousands."

Henry Martyn in India cried out, "Here let me burn out for God."

Martin Luther in an agony of prayer pleaded, "Do Thou, my God, do Thou, God stand by me against all the world's wisdom."

John McKenzie prayed, "O Lord, send me to the darkest spot on earth."

Moses prayed, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou has written."

For what is your soul hungry? That is what God wants us to pray for until we get it. *Pray through to God.*

"A year ago if I had $100 in gold in my pocket, I was a law-abiding citizen; if I perchance had a pint of whiskey, I was a criminal. Today, if I have the whiskey I am a law-abiding citizen, but if I have the gold I am a criminal."—*U. S. Senator Dickinson of Iowa.*

A Spiritual Law

ROY TALMAGE BRUMBAUGH

CHRIST in addressing the higher critics of His day gave them a test for divine doctrine. "If any man wills to do His (God's) will, he shall know the doctrine (by experience) whether it be from God."

In the intellectual realm we first know and then we believe. In the spiritual we must believe before we know. In the intellectual we know and then we do. In the spiritual the doing must precede the knowing. Wishing cannot attain. A man wishes and lets the matter go at that. The Prodigal Son said, "I will arise and go," and he arose and went.

Unless we are willing to do the will of God we shall not know the Word of God. Other books yield to intellectual attack. The Bible is immune to mere mental approach. The immoral man is blind; he cannot see spiritual doctrine. The agnostic is deaf to the still small voice. The royal road to Scriptural knowledge is holiness and conduct is the open sesame to God's truth.

Until a man is willing to do he shall desire in vain to know. As soon as he is willing to do the will of God, he beholds wonderful things out of the Bible. There is much diversity of opinion about the plain Bible truths because there are many degrees of yieldedness to God's will. As a man, Christ knew the will of God perfectly because He perfectly obeyed the will of God. "To obey is better than sacrifice and to hearken than the fat of rams."

There are those who once knew but who now doubt. Why is it? Because they have ceased to do God's will. Doubts disappear when obedience begins. Doing God's will, man shall not have an opinion about the doctrine of God, but he shall *know.* Assurance will be the attitude of his mind towards things Scriptural. To him the promises of God are yea and amen in Christ. "I suppose so," "I hope so," "Perhaps," are consummated in "I *know.*"

God is no respecter of persons. If *any* man wills to do God's will he shall know the doctrine. Experience verifies Bible truth. He may be an intellectual or he may not. He may be white or black, rich or poor, high up in society or a common man. Spiritual knowledge is in the hands of the spiritual aristocracy, in which there is neither male nor female, bond nor free, Jew nor Gentile, but all are one in Christ. Therefore, if you don't know or if you are in doubt, confess your sin, turn from it, prayerfully read the Book of God, yield completely and the assurance will come as surely as day follows night.

Tacoma, Washington.

Miracles

Dr. J. Newton Parker

BEFORE and in the preparation of the world for man there were miracles of creation God tells us about in the Bible, and in the first 2,000 years after creation, there were the miracles of the flood and confusion of tongues.

In the time of Israel, were miracles connected with Abraham, Isaac and Jacob; in Egypt, the wilderness and Canaan and their captivity and restoration.

In the time of Jesus there were thirty-six of the most important miracles described, but besides there were the sick of whole multitudes healed until John said, "If they should be written every one . . . even the world itself could not contain the books" (John 21:25).

There were most important miracles after Pentecost, even to the raising of the dead.

In my possession is a dictionary of miracles in which is given an index of forty-eight pages of recorded miracles from the beginning of time down to 1885.

The world could not be run without the laws of nature: which are God's natural laws, or His will in nature. Without these we would not know upon what to depend in anything.

With some of these laws we are allowed to interfere. We can pick up a stone contrary to the law of gravitation and by putting something under it, keep it up. Many of man's great achievements are due to such interference.

Man's power is limited, but God's power is unlimited. If man is allowed and can interfere with natural laws why may not God do the same? Through His interferences and the direction of these and all other laws, all of which are His, is it remarkable that miracles should be performed by Him?

God's promises cover all His will for us, and Jesus, "God with us," says "With God all things are possible" (Mark 10:27), and "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). All over The Salvation Army world, miracles of healing, wisdom, deliverance, guidance, salvation and holiness are to be seen.

When for His glory and the Salvation Holiness and Empowering of man for service in helping to save the world! God can do anything. Jesus said to His disciples, "All power is given unto Me in Heaven and in earth" (Matt.28:18) and "Hitherto have ye asked nothing in My name: ask and ye shall receive, that your joy may be full" (John 16:24).

Spurgeon on Proselyting

There is such a thing as selfishness in our eagerness for the aggrandizement of our own party. From this evil spirit may grace deliver us! The increase of the kingdom is more to be desired than the growth of a clan. We would labor earnestly to raise a believer in salvation by free-will into a believer in salvation by grace, for we long to see all religious teaching built upon the solid rock of truth, and not upon the sand of imagination. But, at the same time, our grand object is not the revision of opinions, but the regeneration of natures. We would bring men to *Christ*, and not to our own peculiar views of Christianity. Our first care must be that the sheep should be gathered to the great Shepherd; there will

be time enough afterward to secure them for our various folds. To make proselytes is a suitable labor for Pharisees. To beget men unto God is the honorable aim of ministers of Christ.

God Has Spoken

God has given us His revealed Word to meet our prophetic needs. He has given us complete redemption to meet our priestly need. He has given us resurrection to meet our kingly need. Christ is the perfect, and therefore final, prophet, priest and king. Christ perfects all His work. He will perfectly and completely redeem all who receive Him. One can say, "I was saved when I accepted Christ. I am being saved by Christ living in me now. I shall be saved completely when I receive my resurrection body."—*H. H. Gregg, D.D.*

A Costly Experiment

Said a minister to his young people: "I want you to spend fifteen minutes every day praying for missions; but I warn you, it will be a very costly experiment." "Costly?" they asked in surprise. "Yes, costly," he answered. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord to send forth more laborers in His harvest, and lo! it is going to cost our country five thousand young men and women who have in answer to their prayer, pledged themselves to the work. You will find that you cannot pray for this work and withhold your labor, or your money, or your life itself."—*Ex.*

A visitor to the famous Wesley chapel in London tells of a black man standing wistfully before the likeness of the great Wesley, and he heard the Negro say over and over again: "O God, do it again; O God, do it again."

The Holy Bible

Contains the mind of God, the state of man, the way of Salvation, the doom of Sinners, and the happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed.

Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labour, and condemn all who trifle with its sacred contents.—*The Word of Life.*

A Heart of Love

Dr. Grenfell tells of an old fisherman, rich in trust, who was "given to hospitality." He was seventy-three years of age, and had fed many hungry folk during the "hard" winters; and when times grew unusually hard, this old man of faith brought forth twelve dirty, well-worn five-dollar bills, as a last resort. This money, his entire savings, he gave to the missionary to buy food for needy neighbors. But Dr. Grenfell remonstrated: "You are getting old, and you should not cut the last plank away yet." Then the hardy fisherman of many perils answered: "He'll take care, doctor; guess I can trust Him. It wouldn't do not to have used that sixty dollars, and have sent folk away hungry, would it, doctor? It would look as if I didn't have much trust in Him."—*Southern Churchman.*

Praising the Lord

(Judges 5:2)

Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such an one moves on human life as stars move over dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.—*Henry Ward Beecher.*

How the Apostles Died

The traditional death of the apostles is as follows: Matthew suffered martyrdom by the sword in Ethiopia. Mark died at Alexandria after being dragged through the streets of that city. Luke was hanged on an olive tree in Greece. John was put into a cauldron of boiling oil, but escaped death and was banished to Patmos. Peter was crucified with his head downward. James was beheaded at Jerusalem. James the Less was thrown from a pinnacle of the temple and beaten to death below. Philip was hanged against a pillar in Phrygia. Bartholomew was flayed alive. Andrew was bound to a cross, whence he preached to his persecutors till he died. Thomas was run through the body at Coromandel in India. Jude was shot to death with arrows. Mathias was first stoned and then beheaded. Barnabas was stoned to death by Jews at Salonica. Paul "in death oft" was beheaded at Rome by Nero.—*Joseph Angus.*

God Spake

Authoritativeness of the Bible. The Word of God breaks upon you as a voice from heaven. Five hundred times in the Pentateuch it prefaces or concludes its declarations with the sublime assertion, "The Lord said," or, "The Lord spake!" Three hundred times again in the following books it does the same, and in the prophetical twelv hundred times again with such expre sions as: "Hear the Word of the Lord or, "Thus saith the Lord," or, "Th mouth of the Lord hath spoken it." challenges the will of every soul tha ever lived with its stupendous claim "God spake these words, and said." N other book dares thus to address itse to the universal conscience.—*Cano Dyson Hague.*

A Live Witness

While Jesus was the guest of honc at the Bethany banquet, it was Laza rus whom the people most desired t see. He had been dead and was no alive again. Such a change in a ma made him an object of interest. Hi experience had proven something. look at him was to convince the be holder. He was a live witness. An so many hastened back to Jerusalem t tell what they had seen. Do the folk in our community hurry around to te each other that we are alive? Have the taken a good look at us and seen th workmanship of the Christ? If we ar alive folks ought to know it. If not, w ought to give the Christ a chance.— *Ralph Welles Keeler.*

Names

Everything is in a name until un worthy living empties it of its precious value, and then the name becomes a by word and a hiss. Some names will bring the world to its feet, but there is only one name that will bring it to its knees and that is the name of Jesus. Benedict Arnold or Henry VIII might bring a hiss, Washington or Lincoln a thunder of applause, but the name of Jesus brings reverential worship. There are great names that we would write around the world's horizon in the glory of sunset. But there is one name that we should emblazon across the zenith in letters of living fire, the name of Jesus Christ. This name is given by God, and it is worthy of God. It fitly designates Him who is God.

A Wordless Book

I have heard of a certain divine that used always to carry with him a little book. This tiny volume only had three leaves in it, and, truth to tell, it contained not a single word. The first leaf was a leaf of black paper, black as jet; the next was a leaf of red—scarlet; and the last was a leaf of white, without a spot. Day by day he would look upon this singular book, and at last he told the secret of what it meant. He said: "Here is the black leaf—that is my sin, and the wrath of God, which my sin deserves. I look and look and think it is not half black enough to represent my guilt, though it is as black as black can be. The red leaf reminds me of the atoning sacrifice and the precious blood, and I delight to look at it and weep and look at it again. The white leaf represents my soul as it is washed in Jesus' blood and made white as snow."—*Spurgeon.*

Greater Values

An artist takes a piece of stone worth $100.00 and out of it carves a statue worth $1,000.00—that is art. Jesus Christ takes a human heart that is morally, though not intrinsically worthless, and out of it makes a priceless character, of surpassing beauty in its godliness—that is salvation. Salvation, like art, enhances values, but the carving of character is immeasurably of greater worth and significance than the cutting of a cameo or the polishing of an earthly jewel.—*Selected.*

Spelling Sin

Some one in speaking to an audience of young people about sin described the word very effectively as follows: It contains three letters, he said. The first of these is S, and that stands for Serpent, —who brought sin into the world. The last letter is N, and that stands for Nothing,—for sin is emptiness; there is nothing worth while in it. But between its beginning and its ending is a great big capital letter I. It is because of the I in me that I am sinful. The I is my sinful human nature; it is hopelessly bad; calling it "the flesh," the Holy Spirit says of it that it is enmity against God, is not subject to the law of God, and cannot be. So the only safe thing to do with this heart-center of sin in our lives, the I, is to put it to death; let it be crucified with Christ, so that it is no longer "I" that live, but Christ liveth in me. Not until that miracle is wrought, —the death of self and its replacement by Christ,—are we safe from sin. But that very miracle we may have any instant that we will take it by faith.—*S. S. Times.*

Perfect Character of Jesus

There is in the Lord Jesus a perfect evenness of various perfections. All the elements of perfect character are in lovely balance. His gentleness is never weak. His courage is never harsh. Follow Him through all the scenes of outrage and insult on the night and morning of His arrest and trial. Behold Him before the High Priest, before Pilate, before Herod. See Him brow-beaten, bullied, scourged, smitten upon the face, spat upon, mocked. How His inherent greatness comes out. Not once does He lose His high dignity.—*C.I.Scoffield,D.D.*

Think on These Things

If God is your partner, make your plans large.

The resources of God are promised only to those who undertake the program of God.

Use me or lose me.

I will place no value on anything I have or may possess, except in the relation to the Kingdom of Christ.

Give, not from the top of your purse, but from the bottom of your heart.

To have is to owe, not to own.

Make your offerings according to your income, or the Lord may make your income according to your offerings.

Opportunity with ability makes duty. —*H. F. Miller, D.D.*

Abiding With Christ

To become like Christ, so that others will see Him in us, it is necessary that we fix our thoughts upon Him, take Him as our Companion, abide in Him. We must delight in Bible-reading and in prayer, permitting nothing to interfere with our approach to God, that we may talk with Him and listen as He talks to us. We must be victors in the battle between self and God, which comes every day when we settle ourselves for the devotional period. If for one moment the world is allowed to come between us and God, during that moment self is our ruler, not Christ. It is a life lived with Him that Christ asks for.—*J. T. Faris.*

Reproducing the Heavenly Life

The painter, with a single bit of paint (yellow), can produce one color. With two bits (yellow and blue) he can produce three colors. And with three bits (yellow, blue and red) he can produce all the colors of the rainbow. But the Christian can do a far more wonderful thing. Aided by the Christ, he can reproduce all the virtues of heavenly life. Stephen, the first martyr, so aided, had a face like an angel, and the gates of heaven opened wide to welcome his ransomed spirit. Paul, thus aided, longed to leave the earth and go home to God. And Peter and John, thus, aided, were so changed that the people took knowledge of them that they had been with Jesus.—*Rev. M. M. Davis.*

The Imperishable Words

Matthew 24:35

The finest literature of the world will pass away. But the words of Jesus are unique in this: that they are deathless, living, spiritual truths. His words, dropped into the soil of my heart, have borne the fruit of character. They are now a part of me. They are reproduced in my thoughts and words and deeds. And life and character stand when sun and stars and earth shall fall from their orbits like falling autumn leaves.—*H. P. Hoskins.*

God's Lullaby

A dear old nurse who had becom deaf and nearly blind said to one wh pitied her: "You are mourning for me my dear, but there's no need; I am a happy as a child. I sometimes think am a child whom the Lord is hush-a bying to my long sleep. For when was a nurse girl, my missus always tol me to speak very soft and low, to darke the room, that her little one might g to sleep; and now all noises are hushe and still to me, and the bonny eart seems dim and dark, and I know it's m Father lulling me away to my long sleep I am very well content, and you mus not fret for me."—*Watchman.*

Atonement

The doctrine of the atonement is such to me that, without it, philosophy would lead by self-evident truth only to the conclusion that we, of all men, are most miserable, since we have sinned, and do not know a way of escape. There is to me such clearness that, if you say no atonement ever has been made, philosophy, to me, is not good tidings, for it is clear tidings of a necessity not met.

Paul's Perilous Times

It is noticeable that while Paul in his epistles often prophesied of the "perilous times" that were coming, the only perils he dreaded were those which arose from within the body of the church itself. He never feared the greatest of the Cæsars as he feared the weakest of the saints—"gone wrong." The wolves he warned against, as he told the Ephesian elders, were those "from your own number." Persecution only solidifies a church, but dissension disintegrates it. The fruit of our orchards and the roses in our gardens are blighted by the worm at the core, the canker in the heart. "One sinner destroyeth much good," but nowhere so much as within the church. A fault-finding church member will do the church more harm than a profane and ribald infidel. The member who must "rule or ruin," rules only to ruin. —*Presbyterian.*